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EDWARD NORRIS KIRK.

EDWARD NORRIS KIRK¹ was born in the city of New York, Aug. 14, 1802. His father, George Kirk, emigrated from the Southwest of Scotland about the year 1780, and settled in New York. His mother, Mary Norris, who was the second wife, was of Welsh descent, and a native of Princeton, N. J. The son, therefore, was a cross between the old Scotch seceders and the modified Welsh of America, an ancestry of which he had no occasion to be ashamed. He was the third of four children.

The parents were members of Dr. John M. Mason's congregation, of whose church the father was an elder, and under whose ministry young Kirk received his first religious impressions. The home training was of that strict and serious sort known in Scotland and New England two generations ago. It was, perhaps, rigid enough for a boy endowed with a surplus of physical life and with a will like steel; yet in spite of this discipline, he grew up, like many another in our Puritan households, without an interest in personal religion. Still it would be unwise to say that this training was lost, or without precious fruit. The moral side of his nature had been awakened and developed, and the foundation laid for that strong, tough moral fibre which so marked his after life.

¹ We are indebted for the facts in the following sketch mainly to the *Life of Dr. Kirk*, by Rev. D. O. Mears, published by Lockwood, Brooks & Co., of Boston. For fuller details the reader is referred to that volume, \$3.00.

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SECOND SERIES.—VOL. X. NO. 2.

I

Strong men are frequently born in clusters. It seems to have been so in this case, for in that same congregation were two other boys of his own age, lifelong friends, and his equals in talent and fame, — George W. Bethune and Manton Eastburn. It would not be easy to find a trio of names who have filled a larger place in the religious thought of the last generation, in different churches, while they yet worked harmoniously for the common cause.

The boyhood of Dr. Kirk was not of that angelic kind which promises an early translation to a better world. He had the elements of a great character in which strength was the dominant quality, but it needed years of discipline to shape and round him into the almost perfect man which he became. It was early decided that he should have the advantages of a liberal education, and to this end he was kept steadily at school. That he was not an unapt scholar is evinced by the fact that he was fitted for college at the age of fourteen; and four years later (in 1820) was graduated in due course at Princeton. Though too young to have achieved a remarkable scholarship, yet he always felt that it might have been much more thorough and exact. Nevertheless, even then he gave promise of that wonderful power over men which so distinguished him in subsequent years. As might be expected, he was popular in college and an especial favorite with his classmates; but there was one, James W. Alexander, to whom his soul clave to the end of life in a friendship like that between David and Jonathan. Both, however, left college without any purpose to pursue the work which God had marked out for them.

Mr. Kirk had fixed upon the law as his profession, and soon after his return to New York entered the office of Radcliff and Mason to prosecute his studies. Humanly speaking, he had the qualities which would have made him successful at the bar. He loved debate, and would have found here congenial work. Indeed, one can hardly see why he might not have achieved a success equal to that of a fellow-student in the same office, William H. Seward, whose fame has since filled two hemispheres. Between these two there was formed a respect and a friendship which closed only at the grave.

But Kirk was a chosen vessel. Like his prototype, *Paul*,

he was to do and to suffer great things for the sake of Christ. He had been at his law books only about eighteen months when several of his classmates, in different parts of the country, who had experienced the power of the life to come, began simultaneously to write him on the subject of personal religion. One, two, three wrote, but the first, second, third — his friend Alexander even — were not answered. Such neglect might have quenched the zeal of one less ardent; not so with Alexander, he wrote again. But his letter found his friend in the hands of the only agent who can deal effectually with a lost sinner. The struggle lasted for days and even weeks, but at length the proud heart broke, and went out to Christ in love, quenchless as life. The immediate circumstances connected with his conversion are thus related in his own language: —

“In the State of New Jersey was a Mr. Scudder who had given himself to the missionary service. In order to prepare himself more fully for the work, he went to New York to pursue a course of medical study. He boarded in a family named Waterbury, not a member of which, I believe, had confessed Christ. In that circle began his missionary labors. Two of the souls there given him as the seals of his ministry were Harriet and Jared, children of the household. Harriet became his wife, and Jared became a student in Yale College preparing for the ministry. I was then a student at law in the city of New York. The blessed Spirit of God was then most mercifully striving to convince me of sin, righteousness, and judgment. Jared came down to the city from amid scenes of revival in Yale College. He assembled several young men in a private house to address them on the subject of religion. A friend took me to the meeting. I had heard of Christ from the cradle to that hour, but in that hour the eye of faith was open to behold Him. Thus was Mr. Waterbury the human instrument of leading me from death to life.”

From that hour he lost his relish for the law; there was but one thing which he could do, — to preach Christ and Him crucified. A nature like his, aflame with a passion for God and souls, would find the dry technicalities of the law dull and irksome; and though he struggled on for a time, trying to find soul-freedom and work in his chosen profession, it was

of no use. Preach the gospel he must, and he found no rest until he resigned his law books and returned to Princeton to enter on the study of theology. This he did Nov. 19, 1822.

From the records which we have of his life while in the seminary, it is manifest that he was a diligent student, attentive to all his duties and deeply anxious to lay, broad and strong, the foundations of sacred culture. He was not satisfied merely to accept a system of theology at second-hand, but he searched the Scriptures daily for himself, and especially in the original tongues, a habit which he preserved to the end of life; and very fortunately for himself, in view of the busy life which he was to lead, he remained at the seminary four years. They were years of faithful labor, in which he gathered large stores of sacred learning, and what was better still, learned the sources of their inexhaustible supply. Here, also, he formed the habit of self-examination and of personal communion with God which made him so rigid a judge of himself and so firm a believer in the efficacy of prayer; and it was this habit, probably, which gave him those thorough views of human nature, — levelling the distinctions of birth, rank, and wealth, — which made him see in man, in every condition, the image of God. His first attempts at preaching were for a little company of colored people in Princeton, and he seems to have felt that it was an infinite privilege. To his mind, the *man* was so much greater than his accidents that these added little to his weight or worth.

He was licensed to preach by the presbytery of New York, June, 1826. The sermon he preached on that occasion was delivered in the Old Scotch Church in Cedar Street, from Luke xi, 29, 30. His critical hearers were kind enough to intimate to him that his sermon was a good one.

That he was looked upon at this time as a rising young man, having special gifts to please and persuade, is evident from the fact that he was sought by the American Board to go before the churches to convince and arouse them as to the importance of foreign missions. In that early day the scepticism in regard to that work was almost universal. A tongue as eloquent as Kirk's was needed to clear away the doubts. He was sent forth in company with no less a man than Jonas

King. Kirk was to beat the bush, and King was to gather the fruit. The arrangement, which was well conceived, brought a tremendous pressure upon the speaker. He felt it, and prepared himself with a written discourse finished after the most approved rules of rhetoric and logic. Thus armed, he went forth to the battle against prejudice and unbelief. His sermon was grand, his oratory glowing and faultless; but somehow the people were unmoved from their indifference and doubts. He was greatly troubled, but in a most unexpected way learned the difficulty and the remedy. The result is best told in his own words. The scene was in the Presbyterian Church in Flemington, N. J. Just as he was entering the church the pastor had introduced him to a leading man of his congregation, a Dr. A., who at once said, "Charity begins at home, and I don't believe in giving my money to the Yankees."

Mr. Kirk writes, "You may imagine some of the feelings with which I, an unfledged preacher, ascended the pulpit. It stirs my blood to this day to recall my position at that moment. The question was, 'Shall I preach my splendid sermon?' Its utter inappropriateness, its totally abstract views of my subject, its utter remoteness from all the thoughts my audience then had, or ever had, flashed upon me. Almost with tears I parted with my old friend, pressed it into my pocket, and consigned it to the tomb of the Capulets. The next question was, Dare I venture to launch forth in an extemporaneous address, without the least method? Providence answered the question for me, and seemed to say, Let the preacher and his reputation go; play the man and attack these Goliaths of unbelief; put fire into these dead hearts; leave not a man or a woman of them hostile and indifferent to the sacred cause of evangelizing the Pagans. I arose, calm in the assurance that the Lord of missions was with me, firm in the conviction that I was the advocate of truth, and earnest in the purpose to bring every hand in that house to sign my subscription-paper. Be sure the distance between the pulpit and the pews was now annihilated! It was a hand-to-hand contest; every soul felt the grapple. The sermon finished, an invitation was given to the people to come before the pulpit and subscribe to the missionary fund.

"The first man that came was the unwilling Dr. A. The rest

followed like sheep. Then I learned the efficacy of extemporaneous speaking, and discovered its elements, — a full mind, a glowing heart, and a relentless purpose to secure practical results."

For two years Mr. Kirk continued in his agency. They were, of course, unfavorable to hard, consecutive study; but on the other hand, they taught him how to think upon his feet, and made him master of a vocabulary and an eloquence which moved and enthralled assemblies at his pleasure. He had done, too, not a little to vindicate the cause of missions and arouse the churches to duty in their behalf.

He closed his labors for the Board in May, 1828, to accept an invitation from Rev. Dr. Chester, pastor of the Second Presbyterian Church in Albany, to occupy his pulpit while he, for a time, sought health by recreation and rest. The church was at that time the most wealthy and influential in the city. In the congregation were such noted men as Martin Van Buren, William L. Marcy, Chancellor Walworth, and B. F. Butler. The young preacher was intensely in earnest. His fiery eloquence stirred his audience and filled his house. It was such a sensation as the staid, eminently respectable part of his people were not used to. They began to question his great plainness, and hinted that it would be well to moderate his tone, and avoid offending cultivated tastes. But the preacher went straight forward as if he believed the infinite verities of the gospel. The end was not far, nor hard to see. He received an invitation one morning to call at the office of Mr. Butler. He went, and there found ten or twelve of the leading men of his congregation. Mr. Butler politely informed him that there was a division in the society in regard to his preaching, and that it might be well, as their pastor was sick and absent, for him to retire for a time. Mr. Kirk replied that he had not sought the post, that he came at the request of Dr. Chester; but believed, also, that he was there by the will of his heavenly Father. The conference was courteous on both sides, but unsatisfactory. The next morning, while at breakfast, one of the elders waited upon him and, handing him his back salary, informed him that the Second Church would no longer need his services. The blow was almost stunning.

Avoiding the sight of men, he went into the woods, where he spent the day trying to master his feelings and to rest himself quietly with God. He returned to his lodgings in the evening, fully determined to leave the city the next day; but in the morning a company of gentlemen waited upon him and besought him to remain until his friends could counsel together, and decide as to whether the time had not come to go out and form another church. The result was the organization of the Fourth Presbyterian Church, over which he was installed on the 21st of April, 1829. At this distance of time it would be impossible to comprehend fully all the reasons which led to this step; but it is clear that those who felt moved to take it were thoroughly conscientious, and believed that fidelity to Christ demanded it. For a year the congregation worshipped in the hall over an old tannery, steps leading up to it from the outside. The windows were without glass, the seats rough and uncomfortable, but during the summer and fall it was crowded with throngs eager to hear the gospel from the lips of the eloquent preacher. In the mean time, however, a site had been selected for a new house of worship, and the building pushed forward so rapidly that it was formally dedicated to God, May 20, 1830. Here he remained eight years, abounding in labors of every kind by which the good of man and the glory of Christ could be advanced. In the pulpit, on the platform, through the press, preaching the gospel, lecturing on temperance, on missions, preparing young men for the ministry, he spent himself with a consuming zeal. During this time ten hundred and twelve members had been added to his church, and the whole period, almost, had been a continuous revival. The enterprise which had started under such suspicion and reproach stood at the end of this time strong, respected, and influential. He himself, with whom scarcely a minister in the city would exchange for the first three years, outlived all prejudice, was welcomed into every pulpit, and was second to no other, perhaps, in Christian influence in Albany and the region around; but what he suffered in the mean time is best told in his own words.

"For three years," he says, "I walked the streets of this city feeling as if, by God's command, I was an intruder here.

I have felt as if the very houses frowned upon me. Cheerfully would I have fled and hid myself, like Elijah, in a cave, but the very style of opposition showed clearly that the controversy was with God and His word, not with the lips that uttered it."

The strain was too great even for him, and he felt compelled, at the end of eight years, to ask for dismissal and to go abroad for rest and recuperation. His farewell sermon he closed with these words, "And now, brethren, I am about to say *farewell*. I leave you, not because I do not love you. My heart grows closer to you every day. I go because I believe I ought to go. Europe is dear to my heart, but America is dearer, and I know that, if permitted, I shall hail its shores again with delight. I go to gather light from the experience of ages, to see man in other climates and under other institutions. My soul pants for knowledge, human and divine; but I would not indulge the desire could not that knowledge when acquired be employed for greater usefulness. Be assured it is not for myself. Whatever I am now, or may be hereafter, is my country's and my God's. I consecrate it to the church of Christ and to the human family."

He sailed from New York April 10, 1837, and spent the year in Great Britain, Ireland, and France. How keenly he enjoyed all that he saw, the acquaintance that he made, and an occasional sermon and address which he was called to deliver, is told in the journal which he kept and in the letters which he wrote to his friends. We have not space here to quote from them, as we are tempted to do. The next eighteen months were spent mainly in Italy. Rome, Naples, Florence, Milan, Venice, and Athens opened to him museums, galleries, libraries, in which he fairly revelled, while the classic memories which they revived thrilled him with delight. He returned to America in September, 1839, after an absence of nearly two years and a half. He came back thoroughly invigorated in body and mind, and eager for abundant work.

While in Paris he had been engaged as secretary of the American and Foreign Evangelical Alliance, since merged in the American and Foreign Christian Union. In the interests of this society he at once commenced his labors. At Balti-

more he found a powerful revival of religion in progress. From Baltimore he went to Philadelphia, and again found himself amid the outpourings of the Spirit. From thence he proceeded to New York, and while preaching in the chapel of his old friend, Dr. Skinner, the Spirit was so manifestly present that at the close the elders gathered around him and almost insisted that he should remain and engage in special labor to save souls. This was the beginning of that series of evangelistic labors in which he was so eminently owned of God. In New York, Philadelphia, New Haven, Hartford, and Boston crowds thronged to hear him, the most cultivated and refined were attracted and won, while the common people heard him gladly. His preaching was in the demonstration of the Spirit and of power. He shunned not to declare the whole truth, the strictness of the law, the fulness of the gospel. While his earnestness held and awed the careless, his pathos and power of appeal subdued and drew them to Christ.

It was while in Boston that a few devout, able men, whose names have since become historic in connection with Mt. Vernon Church, were moved to form a new church, and invite him to be the pastor. Their purpose seems to have received its first embodying in December, 1841. A committee had been appointed to negotiate with Mr. Kirk with reference to such an undertaking. A few months later, May, 1842, Mr. Kirk signified his readiness to come. A month after that, June 1, a council was called to organize the church and install the pastor. Mr. Kirk was now in his prime, — forty years of age, — and had reached the spot where he was to achieve the great work of his life. It is no reproach to the other pastors and churches to say that some of the best and ablest men in the city gathered around him, and that Mt. Vernon Church at once stood among the foremost in wealth, intelligence, piety, and influence.

He had a tireless energy ; it seemed as if work was pastime. His physique was perfect and admirably fitted to the strong, fiery soul whose servant it was. The city at once felt his presence ; he became the centre of a mighty influence for the best interests of society and of men ; he drew to himself the respect, confidence, and love of the good, the brave, and the strong here

and elsewhere. Distinguished strangers of this and other lands, who visited the city, sought his acquaintance and waited on his ministry. His brethren, who had stood aloof from him while he labored as an evangelist, and even after he was called to the pastorate, were won by his frankness, sincerity, and thorough manliness. Every good cause that needed an advocate and a helper could count on him. On anniversary occasions any society which had him upon its platform felt sure of the public ear and of a triumphant presentation.

For thirty years he stood in the pulpit of Mt. Vernon, revered and almost idolized by his people, and an object of pride and admiration in the city. Everybody knew him; his superb form and fine bearing as he passed along the street were at once a pleasure and a benediction. And when years passed and blindness overtook him, and that same form crept along the street with unsteady step, it was something very touching and affecting to see how everybody was ready to act as his guide, help him over the crossings, and walk with him to his journey's end. And we venture to say that no one ever performed that blessed service who was not repaid a hundred-fold in the words of kindness, wisdom, and piety with which he expressed his gratitude.

The results of his labor, as they stand on the records of his church from 1842 to 1874, are: whole number of additions 1,596, of which 919 were by letter and 677 on profession of faith. The rate of increase here, it will be seen, was not equal to that in Albany. This is explained by the very different circumstances under which the churches were formed.

But we only *half* estimate his work by looking merely at his own church. He lived for a larger public, — the country and the world shared his labors.

May 2, 1846, he sailed for Europe the second time, to be present at the World's Convention in London on the 19th of August ensuing. The result of that meeting was the formation of the Evangelical Alliance, in which he ever after took a deep interest, and which has done so much to break down the barriers of sect, and to present a united Protestantism against the encroachments of Rome. He deeply enjoyed the meeting, renewing the acquaintances of previous years, and forming many new ones which he never ceased to prize.

About the middle of September, however, we find him back in his pulpit again, with a new supply of material and enthusiasm for his work. There was no end to the calls on his time and effort. Churches, schools, colleges sought his advice,—wanted ordination sermons, commencement orations, or his services on boards of trustees. He stood, perhaps, at the very zenith of his influence,—so high that a head less calm would have been dizzy with the elevation. But his honors and responsibilities, instead of feeding his vanity, served rather to steady him, and make him more intensely serious. He was interested in everything that pertained to the welfare of his church, especially of his young people, whom he formed into a literary society, and whose characters he sought to mould under the influence of good learning and religion.

Thus abounding in labor, he spent ten years from 1847 to 1857. Then a call came from the American and Foreign Christian Union for him to go to Paris, and undertake the work of establishing in that city the American chapel. Having gained the consent of his church for that purpose, he went abroad the third time, reaching his destination in the month of January, 1857. He at once set about his work, and after encountering many and serious obstacles succeeded in securing a site on which the chapel was built, and where services have been maintained for our countrymen until the present time.

While the chapel was building, however, Dr. Neale, by whose side Dr. Kirk had labored in Boston for years, came to Paris, and invited the latter to join him in a trip to the Holy Land. The obstacles, which at first seemed insuperable, were at length overcome, and the two friends started for Palestine. They visited nearly all the places made sacred by association with the Saviour of men. It might be difficult to tell which appreciated and enjoyed what he saw the more; but if Dr. Neale, who tells the story of their journey, can be relied upon, we are sure that Dr. Kirk's imagination and heart were full, so full that his tongue frequently broke out in bursts of song and joy. We can conceive how he would linger at the manger, how he could hardly tear himself from the Garden, and how he would look down from Olivet, with eyes swimming in tears, like those that wept over Jerusalem eighteen centuries ago.

But Dr. Kirk was back in Paris in time to aid in the dedication of the chapel, and to see its services well under way. In the autumn of 1857 he returned to his own land and people, to leave them no more until he went to that "bourne from which no traveller returns." Indeed, his country and his people needed him now as never before. The days of darkness were coming upon the land, when those who ministered at the altar must inspire the heart and faith of the people.

With the repeal of the Missouri Compromise in 1854, Dr. Kirk saw that the death-struggle with slavery had begun. In the agitation that followed he took his stand uncompromisingly on the side of freedom. In the pulpit and on the platform his voice rang out clear and full for the inalienable rights of all men. There were timid, conservative men among his hearers who sometimes complained that he "meddled with politics," but he went boldly on, weighing men and measures in the "bright balances of the sanctuary." The Sabbath after Mr. Sumner had been smitten down in the Senate chamber by Preston S. Brooks, for words spoken upon "the crime against Kansas," the pulpit of Mt. Vernon held up the horror and characterized it as it deserved. Said Dr. Kirk, "The slave power is now ready for a death-struggle. Justice and oppression have now met in the field of contest. The doctrine that the *negro is not a man*, and the doctrine that the *negro is a man*, have now come to the death-grapple; and a nation will heave with every convulsive struggle of the contest. Neither party will yield, until a continent has been swept with the deluge of civil war."

How prophetic these words were is now matter of history!

In the summer of 1860, Dr. Kirk, in company with two other distinguished gentlemen, personal friends, made quite an extensive Southern tour. It was during the campaign preceding Mr. Lincoln's election. The travellers found the excitement high and at times threatening. Indeed, at one point, it was proposed to tar and feather them, and at another to mob them. They returned, however, about the first of September, without personal harm, but with a deeper hatred in the mind of Dr. Kirk of the whole outcome of slavery, and a profound conviction that war was at hand.

In the early spring he was compelled to be absent from his pulpit a month or more on account of ill health. His plans led him to Washington several weeks after the inauguration of Mr. Lincoln. He was keenly alive to the public situation, and carefully noted all that he saw and heard. Everything confirmed him in the belief that God's time had come to smite slavery, and rock the country with a tempest of fire and blood.

From Washington he had gone on to Norfolk with a company of friends; but before the week was over, they had all become alarmed and determined to return northward at once. Hardly had they started before they learned that Fort Sumter had been fired on, and the bloodiest civil war of the century had begun. They were just in time to escape detention at Richmond, at Washington, at Baltimore. All along the route the country was ablaze with excitement, and men were arming for the fight. And yet not a few, even then, dreamed that war could be averted. This is the comment Dr. Kirk made in his journal the first Sabbath after his return:—

"Permitted to enter my pulpit again. Much of the social gratification was spoiled by the aversion of my people to hear me preach on the war. I was conscientious in it, but it has led to so many severe remarks, that a few more repetitions of them would convince me that my work was done here."

But whatever doubts might have existed in the minds of the most hopeful, they were soon dissipated by the dreadful realities of war, and differences of opinions were unified by the course of events. People now flocked to the sanctuary to gain strength by prayer and by the word of God. While our armies, for two years, were rolled back on bloody and disastrous fields, Dr. Kirk stood like an old prophet, calling the people to courage and trust in God. He declared that we were scourged for our sins, and could hope to prosper only as we dealt justly by our fellows. Words like his toned up the moral forces of the nation, and prepared the people for those terrible sacrifices necessary to redeem four millions of slaves.

He visited the army and looked with his own eyes on "grim-visaged War." He encouraged the soldiers, preached in their camps as he had opportunity, visited the hospitals, comforted the sick and the dying. His great heart was full, and he never

ceased to preach and pray and work for his country until her honor was vindicated and the slave was free.

If, in the dark days of defeat and discouragement, the people came to look to him for inspiration and counsel, how natural that they should have sent for him on State Street when the news of peace came flashing through the air, and men left their stocks and bonds and counting-rooms, and sang the Doxology, "Praise God from whom all blessings flow." Who could voice the feelings of such an assembly, and bear them up to God, as could that grand old man who had stood so near to God all these terrible years! And when, a few days later, that "*black Friday*" bore the news of the martyred President, was there another, in all the city, who could bear the soul of the people on his own, and hush it to stillness in the presence of Him "who doeth all things well"?

But if he had been eager that the war should be fought through on a right basis, he was no less anxious that the fruits of it should be secured. He saw the importance of educating the colored people, and of planting the institutions of learning and religion throughout the South. When, therefore, in 1865, the American Missionary Association, whose labor was largely among the emancipated, was seeking a president whose life and character should best embody its own principles and work, it is not surprising that the choice should have fallen on Dr. Kirk. His name, at the head of the association, was a guarantee of its own character, and gave it currency among the good at home and abroad; and although, for a number of years, his infirmities had forbidden his attendance at the annual meetings, yet the society chose him as long as he lived for its president, as the one who best embodied its spirit, and represented its work among the poor. In 1873 he attended the annual meeting for the last time in Newark, N. J., and though too feeble to preside without an assistant, yet his presence was a benediction, and the few words which he uttered, as well as the prayers which he offered, left an impression never to be forgotten by those who heard him.

The end was fast approaching. He might have said, like him whom he much resembled, "I have fought a good fight, I have finished my course, I have kept the faith." In 1871 he

resigned the active duties of the pastorate. The loss of sight, and to some extent of speech also, permitted him no longer to preach, but he was never more interested in the progress of Christ's kingdom, or busy in planning to spread the gospel, than during these few years of enforced seclusion from public life.

Unless prayer is unmeaning and unavailing, it is possible that these years were among the most useful of his life. He lived in the very atmosphere of communion with God. He was cheerful and genial, as if not a wish was ungratified. He walked and he talked with God. The writer of this sketch, who had occasion to consult with him frequently on the interests of the association, will never forget how, after every perplexing question, he would say, "Let us tell Jesus about it." And there in that upper room, face to face with God, he talked as friend with friend. Those prayers are bringing their answers upon the world to-day.

Dr. Kirk can be characterized in a few words. He was moulded after the largest and noblest pattern of manhood. Nature had given him a splendid body and endowed him with rare intellectual and moral powers. These he had consecrated fully to Christ. There was not a little thing about him. Approach him on any side, and you found him genuine, large, and true. He was tender as a woman in dealing with suffering humanity, but bold, brave, and terrible as a lion in battling with wrong. He spoke with authority, as one sent from God. Intellect, heart, and will did him service.

His charities were free and large. During the latter part of his life he gave, annually, twenty per cent of his income, and the year the war closed forty per cent as a thank-offering to God. Giving was both a principle and a joy. He accumulated for God, and ultimately all that he had, with the exception of some small legacies, will go to different benevolent societies.

He was like a little child in the transparency of his character and in the simplicity and perfectness of his trust. He saw God in everything, and never doubted that He would bring out the best and most glorious results. He asked and received. He took God's hand, and walked by His side. This glorified all his infirmities; even his blindness was beautiful in the sweetness of his resignation and trust.

The last work on which he was engaged was in preparing a brief on revivals, which he was to present at the ministers' meeting, the next Monday morning. He had filled out two of the general divisions of his subject, and had started the third and last, when, as if to mature and concentrate his thought, he arose from his table, and began walking his parlor floor. This was about eleven o'clock, A. M., March 27, 1874. His unsteady step attracted the attention of a sister, who noticed him falter, and then sag as if about to fall. Hurrying to his side, she found him speechless, though conscious, and was able to assist him in lying down. Other members of the family were called, and an effort made to help him to his room, but in vain; he sank backward upon the sofa in a comatose state, in which he lingered until about five o'clock, P. M., when he passed into the light beyond.

C. L. WOODWORTH.

Boston.

THE LORD'S SUPPER: WHO MAY PARTAKE OF IT.

THE Lord Jesus Christ, on instituting the sacramental supper, said, "This do ye in remembrance of me; for as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come." All Christian communities, except the Quakers, hold that these words authorize the celebration of the eucharist until the coming of Christ at the end of the world, and the repetition of the sacrament as frequently as the Christian life may demand. This memorial rite is, therefore, perpetually recurring in the churches, and the question respecting admission to it presses upon every generation of believers for an answer. Without entering the realm of dispute over the nature of the Lord's Supper, and the true idea and development of the Christian church, we shall traverse a field where comparative unity and peace have reigned from the earliest days to the present time,—a task we would gladly spare ourselves, but for some recent attempts to remove the ancient landmarks.

To the question, again raised by some who conscientiously seek, and fondly hope they have found new light, namely, *Who may partake of the Lord's Supper?* we would give the following answer: Only those should be admitted to the Lord's Table who believe in Him, and who are in full membership in His churches. There are four distinct points in this affirmation, namely:—

1. That belief in Christ is necessary to communion.
2. That full membership in some one of His visible churches is necessary to communion.
3. That the churches have all needful power to enforce these prerequisites.
4. That the churches are in duty bound to enforce them.

Praying for divine guidance into the truth that it may make us free, we would support these propositions by arguments which appear to us to be conclusive; and we beg those who may dissent to examine most carefully the whole subject, lest they unwittingly introduce practices which bear in their bosom the poison of asps.

I. *Belief in Jesus Christ is necessary to admission to the Lord's Table.*

We reject the Romish doctrine that the sacraments confer, *ex opere operato*, justifying and sanctifying grace; so that all the preparation needed by the communicant is insensibly conveyed to him in baptism and confirmation. The belief we speak of is not conferred but exercised, a faith that justifies, an assenting trust that implies a change of will. It is that which is spoken of in the passages, "Believe, and thou shalt be saved," "The just shall live by faith."

That this belief or faith is a necessary prerequisite to the Lord's Table is involved in the nature of communion. Fellowship, or communion is, and can only be, between friends. There must be a point of unity somewhere, around which there can be a flowing together. If there be no living point of union, there can be no sympathy, no fellowship, no communion, but in name. In the Christian church that point is faith, uniting believers to Christ, and uniting believers in love to one another. The Lord's Supper cannot, therefore, gather from every kind; to be a communion at all, to have any foundation in fact, it must admit only those who have a loving connection in faith with Him who sits at its head. An unbeliever at this table is an alien element, destroying, so far forth, the very nature of the sacrament.

Turn to the Scriptures, and we find that love is made the basis of all Christian fellowship, and hence of all church organizations; it is the loyalty that gives citizenship in the kingdom of heaven. "If we walk in the light, as He is in the light, we have fellowship one with another."¹ We walk in the Christian life by faith, not by sight, and the degree of our love measures both our light and our fellowship with God and with one another. "The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread." Then, after showing that "the Gentiles sacrifice to devils, and not to God," the apostle adds, "I would

¹ 1 John i, 7.

not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord and the cup of devils ; ye cannot be partakers of the Lord's Table and of the table of devils." ¹ Intercourse and fellowship are radically different things : the former, with godless men, we cannot altogether avoid without going out of the world, and hence it is not forbidden ; ² but the latter is forbidden in outward act because impossible in the inner life. Hence the apostle appeals to the believer's own reason when he asks, "For what fellowship hath righteousness with unrighteousness ? and what communion hath light with darkness ? and what part hath he that believeth with an infidel" (*i. e.*, unbeliever) ? ³ This prerequisite of faith invades even the inclosure of the church, and disfellowships the unbelieving member : "But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner : with such an one, no, not to eat." ⁴ If the faithful cannot company with such members, even to eat bread, how much less can they fellowship them in the communion of the blood and body of Christ Jesus ? John, in his old age, reiterates the injunction of Paul, and gives the reason for so doing, saying, "If there come any unto you and bring not this doctrine [the doctrine of Christ as taught by the apostles, see preceding verse], receive him not into your house, neither bid him Godspeed ; for he that biddeth him Godspeed is partaker of his evil deeds." ⁵ With such injunctions against ordinary social intercourse with the unbelieving and the heretic, no disciple of our Lord would think for a moment of sitting at the Lord's Table with them.

But how about Judas Iscariot ; did he not partake with the eleven at the institution of the Supper ? So many have supposed ; but the most critical harmony of the parallel passages excludes him. The giving of the sop was the sign by which John should know who the traitor was ; and Judas, "having received the sop, *went immediately out.*" ⁶ This was at the close of the Paschal feast, but before the institution of the eucharist ; and John, writing after the other evangelists, is very

¹ 1 Cor. x, 16-22.² 1 Cor. v, 9, 10.³ 2 Cor. vi, 14, 15.⁴ 1 Cor. v, 11.⁵ 2 John, 10, 11.⁶ John xiii, 25-30.

explicit, as if to clear the subject of all ambiguity.¹ The fact that the sacrament, the nature and name of which is the communion, was not, at its very institution, offered by its omniscient Founder to a traitor, accords with its nature and with the deepest Christian instincts. None but the faithful partook from the hands of the Master at the first sacramental supper.

As naturally the members of any society are partakers of its privileges, so the members of a church would naturally be admitted to the Lord's Table; hence belief in Christ Jesus would have to be made a condition of church membership, in order that it might be a prerequisite to the Lord's Table; and such we find the case to have been. The door into the church was faith and its sacramental symbol. The entrance into the kingdom of heaven is by faith in Jesus Christ. Churches are the embodiments or manifestations of this invisible kingdom, and the entrance into them is made the same as into the kingdom itself, except a visible sign and seal of the inner grace is appropriately added in baptism. It is of the inner grace that we now speak, and which is everywhere in the New Testament required as a condition of membership in the Christian churches. When men asked what they should do to be saved, they were commanded to repent, to believe, and on the profession of repentance and faith, they were admitted to the fellowship of the disciples. Hence the churches are called "the holy," "the sanctified," "saints," "beloved of God," "the faithful," "faithful brethren," "elect"; and other terms are used expressive of their renewed nature and their separation from the world. The Master declared the true state of His churches when he said, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."²

¹ Dr. Gardiner's valuable *Harmony* gives in tabular form the arrangement of events as they are held to have occurred, according to the leading Harmonists. From it we learn that Greswell and Stroud make Judas present at the Supper, while Robinson, Thompson, Tischendorf, and Gardiner exclude him. So also does Strong. Of recent commentators Nast, Whedon, Lange, Stier, Olshausen, Ellicott, Alford, *et al.* exclude him from the supper

² John xv, 19.

No doubt that bad men crept in unawares to spy out their liberty or to make gain of the gift of God, as Simon Magus did. Even the apostles' eyes did not detect all the chaff; and so there was a constant sifting going on in the churches to get clear of unbelieving members. Some were cast out by discipline; some "went out, that they might be made manifest that they were not all of us," says John;¹ and some, no doubt, remained in the church, deceiving others and themselves.²

Whatever may have been the reason why the Lord chose a traitor, a "devil," to be one of his twelve apostles, the fact that one was so chosen was never elevated into a principle or rule by the faithful eleven to guide them and their successors in founding churches. It does teach us, however, in the most emphatic way, that as one traitor did not spoil the apostolate, so a few bad men in a church do not destroy it as a Christian church, or prevent its receiving the special care of the Master, while the words of Jesus which led to the withdrawal of Judas before the institution of the eucharist may, without forcing, be regarded as indicative of His will that all unbelievers should be kept away as completely as possible from the sacrament of spiritual communion and the memorial of redeeming love.

That the primitive churches protected the Lord's Supper from the unbelieving by admitting only the regenerate to membership, is clear from the writings of the ante-Nicene Christian Fathers. Thus Clement of Rome, the contemporary of the apostles, calls "the church of God sojourning at Corinth" "them that are called and sanctified by the will of God, through our Lord Jesus Christ."³ Ignatius, A. D. 107 or 116, calls the church at Tralles "holy," and the church at Rome "the church which has obtained mercy," "worthy of God," "united, both according to the flesh and spirit, in every one of His commandments."⁴ The Encyclical Letter of the church at Smyrna on the martyrdom of Polycarp, A. D. 150, speaks of "the holy and catholic church in every place," and

¹ John ii, 19.

² Matt. vii, 22, 23.

³ Ep. to Cor. i, ch. i. This and the following quotations from the Fathers are taken from the *Ante-Nicene Christian Library*, T. & T. Clark, Publishers, Edinburgh.

⁴ Ep. to Tr. and Ep. to Rom. Intro.

Christ as the "Shepherd of the catholic church throughout the world,"¹ applying for the first time in the history of Christianity the term "catholic" to the church. About a half-century after the last apostle had gone to his rest, the following was the condition of admission to church membership: "As many as are persuaded and believe that what we teach and say is true, and undertake to live accordingly, are instructed to pray and entreat God with fasting, for the remission of their sins that are past, we praying and fasting with them."² Clement, of Alexandria, A. D. 189-220, wrote, "Therefore in substance and idea, in origin, in pre-eminence, we say that the ancient and universal church is alone, collecting, as it does, into the unity of the one faith . . . those already ordained, whom God predestinated, knowing before the foundation of the world that they would be righteous."³ The canons of the Ethiopian Christians mention "various pursuits (studa)" "the followers of which are not to be admitted to the Christian religion until repentance is exhibited"⁴ Tertullian, A. D. 193-216, says, "They who are about to enter baptism ought to pray with repeated prayers, fasts, and bendings of the knee, and vigils all the night through, and with the confession of all bygone sins."⁵ Lactantius, A. D. 250-325, writing against the Novatians, says, "The true catholic church is that in which there is confession and repentance, which treats in a wholesome manner the sins and wounds to which the weakness of the flesh is liable."⁶ Finally, the so-called *Apostolical Constitutions*, the first books of which were probably gathered in the second and third centuries, defines the church thus: "The catholic church is the plantation of God, and His beloved vineyard, containing those who have believed in His unerring divine religion, who are the heirs by faith of His everlasting kingdom; who are partakers of His divine influence, and of the communication of the Holy Spirit; who are armed through Jesus and have received His fear into their hearts; who enjoy the benefit of the sprinkling of the precious and innocent blood of Christ; who have free liberty to call Almighty God, Father; being

¹ Ch. xvi., xix.² Justin Martyr, *Apol.* I, ch. lxi.³ Strom. B. VII, ch. xvii.⁴ Hippolytus, II, p. 135.⁵ On Baptism, ch. xx (Vol. I, p. 255).⁶ Divine Institutes, B. IV, ch. xxx (Vol. I, pp. 288, 289).

fellow-heirs and joint partakers of His beloved Son. Harken to this holy doctrine, you who enjoy His promises, as being delivered by the command of your Saviour, and agreeable to His glorious words."¹

From the nature of the Lord's Supper as a communion, from the express declarations of the New Testament, and from the condition of admission into the apostolic and primitive churches, we maintain that belief in Jesus Christ is a necessary prerequisite to the Lord's Supper. There is ample room, then, for the exhortation, "Let a man examine himself, and so let him eat of that bread, and drink of that cup." The force of these quotations cannot be turned by saying that they apply, not to the outward, visible churches, but to the spiritual, invisible body; for the distinction between the visible and the invisible church was not then drawn, and hence they were intended to describe the visible bodies, as composed of saints only, into which nothing foreign should intentionally be admitted, or having entered should be suffered to remain. "Brotherly love in its depth, truth, and blessedness has its limits"; and those limits in fellowship and membership are the bounds of renewing grace. Christian love cannot overleap these bounds without danger and loss.

II. *Full membership in some church of Christ is also necessary to admission to the Lord's Table.*

The Christian church was not established until Christ had fulfilled and abolished the old and introductory dispensation in his death, resurrection, and ascension, and had fully inaugurated the new in the gift of the promised Comforter on the day of Pentecost. Christ Jesus himself up to His crucifixion, and His apostles up to the Pentecostal enduement, were strict and dutiful members of the Jewish church, obedient, not only to its written requirements, but also to the injunctions of its latest prophet, the "voice crying in the wilderness," thus fulfilling all righteousness. The baptism of John was not, therefore, Christian baptism; it was not administered in the Christian church, nor in "the name of the Father, and of the Son, and of the Holy Ghost"; and it was not regarded as Christian baptism, but expressly repudiated as such by the

¹ B. I, sec. 1, p. 15.

chief of the inspired apostles.¹ In their institution, consequently, both the Christian sacraments were anticipatory of a kingdom near at hand, like all the teachings of the Saviour. They were ordained or commanded beforehand for His church, when it should be established upon the annulling of the old covenant. While those receiving Him were the holy seed, the "little flock," which should form, and which actually formed, the connecting link between the old and the new, binding them as distinct parts into one covenant of promise, this seed, born out of the old and rooted in it, flowered into the new and better. In it there was a passing over from the former to the latter, the preparatory to the completed. It was the true Israel of God, nurtured under the bondage of ceremonies, coming into the liberty of sons under the gospel. Thus there was more than a succession, there was also a continuity; more than a beginning, there was also a transformation. Christ's strict observance of the ceremonial law up to His death, and His honoring the Pentecost with the outpouring of His Holy Spirit, proves that the old did not cease to be obligatory until the rending of the veil, and that the new did not begin before that event. The Supper was, therefore, instituted under the old for the new, that when the Passover ceased, the Supper should begin as its continuance.

This fact needs to be stated in order to understand two things: *First*, why the apostles certainly, and, we may almost say the other disciples certainly, who believed previously to the day of Pentecost, were never baptized with Christian baptism. How could they be, unless they baptized one another? Why should they be, since they themselves were the only true church of God on earth at the time? The old had been fulfilled and abolished. His own received Him not; but those that received Him were His church in transition into His promised kingdom, to whom, as His church, He had promised the kingdom, and on whom, as His church, He bestowed the Holy Spirit, that they might be fully endued with power to

¹ Acts xix, 1-7. How, in the face of this recorded repudiation of John's baptism as Christian baptism, Prof. Geo. D. B. Piper, D. D., can affirm their identity, and declare any inquiry respecting their identity "puerile," "raised in defence of Rantism," is passing strange. See *Baptist Quarterly* for April, 1872, p. 177.

conquer the world for Him. All the promises travelled with them, as the true seed of Abraham, from the bondage of the law to the liberty of the gospel. They all had been circumcised under the law, henceforth all who joined them were to submit to baptism as its substitute. In this view of the case, they could not have submitted to Christian baptism with propriety, while there is nothing in the order of the sacraments violated by their neglect of it; for to them circumcision answered for baptism.

Secondly, when the Lord's Supper was instituted, there were many disciples in Jerusalem besides the eleven faithful apostles, above one hundred of them remaining until the day of Pentecost; but only the eleven were permitted to partake of it. They had all eaten the Passover under the law, as faithful Israelites, piously observing every rite; and not until the Lamb of the new dispensation had been sacrificed, and the new covenant fully established, could they have partaken of the other sacrament, the sign and seal of a far greater redemption. Both sacraments were alike unsuited to their transitional state, as the church of God passing from a preparatory to a completed stage on earth. It was necessary, however, in the case of the Lord's Supper, as it was not in the case of baptism, which was well known in mode, though not in the words to be used in administering it, to institute it, so that its elements, mode of administration, design, perpetuity, and frequency might be known to the apostles, and that the Head of the church might be the recognized founder of it.

But when the Christian church was fully established on the day of Pentecost, and all the ordinances of the old dispensation ceased forever to be binding on the Jew, then at once and for the first the sacraments of the gospel became binding on the pious remnant, and on all who should join it, each to be observed in its order, and baptism, like circumcision under the old, became the initiative rite under the new. And as no uncircumcised person could partake of the Jewish Passover, so no unbaptized convert could be allowed to partake of the Christian Passover, the Lord's Supper. This brings us to the positive proof of our second point.

We have before proved that faith in Christ, the "putting on

Christ,"¹ the cleansing of the heart by renewal, is essential to communion with Christ and with His people in the eucharist; this spiritual act is symbolized by an appropriate visible sign, the application of water in the name of the Holy Trinity. And this sign, in nature and in fact, is made a condition of admission to the Lord's Table. We use baptism as equivalent to full admission in cases of adults; those baptized in infancy must ratify their baptism by public profession. From every point of view from which the order of the sacraments can be studied, their relation is that of antecedent and consequent, first and second, not one and other. "They are visible embodiments of invisible realities. As the realities are related, so are, *so must be*, the ordinances. Now, the realities . . . are comprehensively the origination of spiritual life, and the continuance of that life. . . . Life coming to be, — life continuing to be, — one life. Where were the continuance without the becoming?"² This natural order has always been observed in the various Christian communities, from the earliest days to the present time.

We may not be able to prove that baptism did in every instance precede admission to the Supper during the apostolic days; but we can show that it is sheer assumption to declare that, after the day of Pentecost, believers may have been admitted to the Lord's Table without baptism and church membership, — an assumption, nevertheless, sometimes made to relieve from a false position. Strange, indeed, that men should find it easier to admit to the table without baptism than to treat sprinkling or pouring as valid baptism,³ — a thing which

¹ Gal. iii, 27.

² Prof Geo. D. B. Piper, D. D., in *Baptist Quarterly* for April, 1872, p. 179.

³ Rev. Geo. F. Pentecost is reported to have said in his pulpit in Boston, on Oct. 17, 1875, "that the only great essential for communion at the Lord's Supper is spiritual regeneration, personal communion with Christ"; and, "that anything else that is thrust in between the regenerate soul and the cup of blessing we drink and the bread which we eat at the Lord's Table, is without warrant of the word of God, and tends to the external division of His followers, and the rending of the seamless garment which represents and covers the one body of Christ."—*Boston Daily Globe* for Oct. 19, 1875.

His only proof is an indefinite reference to Paul's First Epistle to the Corinthians, which, singularly enough, was addressed, not to believers in general in Corinth, but to "the church which is in Corinth," and its instructions about the Supper are limited by the words, "when ye come together into one place," and

God had done from the beginning. There is not even a shadow of a probability for this assumption.

Those who were converted on the day of Pentecost were all baptized; ¹ baptism implying, in the connection, on the part of the recipient, repentance and faith in Christ, and being made a condition among others of church communion. "The conditions are exclusive as well as inclusive, negative as well as positive."² In this first recorded church act, strictly speaking, by which the holy remnant made its first increase under the new covenant upon which it had entered, Christian baptism was assigned its logical place as the condition of admission to the "little flock," and to the Lord's Table. Baptism is thus made to precede the Supper, as the joyous reception of the gospel had been made the prerequisite to baptism. This remnant and flock is not yet called the church; but when it is declared that daily additions were made, the body to which they are made is called "the church."³ These daily converts were admitted, like the three thousand, by baptism, both to the church and to its privileges. The same also may be said of all the converts who were "multiplied in Jerusalem greatly."⁴ The first converts to the new faith in Samaria "were baptized, both men and women."⁵ The devout Ethiopian was baptized immediately on confessing Christ;⁶ and Saul of Tarsus received the rite after "three days" of sightless reflection,⁷ and as his first duty after believing. To the Gentile converts also baptism was immediately administered as the first Christian rite after they had received the Holy Ghost.⁸ So we might go on, and show that the infant church understood the words of our Saviour in His great commission, by which baptism is joined with belief, as requiring the two conditions of belief in Christ and the ritualistic expression of that faith in the baptism "wherefore, my brethren, when ye come together to eat" (ch. xi, 20, 33). The whole intervening discussion had reference, therefore, to church members and church members only.

Further study will convince Mr. Pentecost that the alternative of close communion, from the bondage of which he has escaped, is not unlimited communion; for neither position is Scriptural; also that *mode*, not the *order*, has rent the churches.

¹ Acts ii, 41.

² Smith's Bib. Dict. (Hackett's ed.), art. *Church*.

³ Acts ii, 47.

⁴ Acts vi, 7.

⁵ Acts viii, 12.

⁶ Acts viii, 38.

⁷ Acts ix, 18.

⁸ Acts x, 48.

tism with water, before membership in the church, with its eucharistic privilege, could be secured; but this point is so plain that we need go no further in the examination of texts, and so impregnable as to be wellnigh conceded. "The apostles," says Dr. Emmons, "admitted no adult person into the church, whom they had not previously admitted to baptism. . . .

There is nothing in the New Testament to lead us to suppose that the apostles ever admitted any person to the table of our Lord before he was baptized."¹ "In no case," says Dr. Hovey, "is the Lord's Supper put before baptism; in no case does the narrative recognize any interval between faith and baptism, to be filled by the Lord's Supper; in no case are believers brought into the church and afterwards baptized."² Indeed, the assumption that such was not the case, that the Lord's Supper may have been partaken of before baptism, has not the thread of a probability to hang upon. "The King of the kingdom of God, by His manner of ordaining baptism, has Himself given to it the character of invitation into the personal enjoyment of the blessings of the new dispensation."³

The apostles' practice can be learned also from the writings of those Christian Fathers who wrote before corruption had modified the usages of the churches. We have seen that these authorities represent the churches as requiring belief in Christ as conditional of admission to the Lord's Supper. And what now is their testimony respecting baptism or church membership as a prerequisite? We desire to state it with particularity, and in their own words, that all doubt may be removed.

Justin Martyr, after stating the care of the churches in requiring faith as a prerequisite for baptism, in the passage above quoted, says, "Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated. For in the name of God, the Father and Lord of the universe, and of our Saviour Jesus Christ, and of the Holy Spirit, they then receive the washing with water. But we, after we have thus washed him who has been convinced, and has assented to our teaching, bring him to the place where those who are called brethren are assem-

¹ Scrip. Qualifications, ch. vi. Arg. v.

² Close Com., *Bib. Sac.* xix, 145.

³ Christ. Dogmatics of Von Oosterzee, Vol. II, p. 747 (Smith & Schaff's ed.).

bled, in order that we may offer hearty prayers in common, for ourselves and for the baptized [illuminated] person, and for all others in every place. . . . Having added the prayers, we salute one another with a kiss. There is then brought to the president of the brethren,¹ bread and a cup of wine mixed with water; and he taking them gives praise and glory. . . . And when the president has given thanks, and all the people have given their assent [by saying amen], those who are called by us deacons give to each of those present, to partake of the bread and wine mixed with water, and to those who are absent they carry away a portion."² This description implies the absence from the room of all who are not brethren in full membership, the Supper, as at its institution, being partaken of in private. But Justin Martyr does not leave us in doubt here, for he immediately adds, "And this food is called among us *Εὐχαριστία* [the eucharist], of which no one is allowed to partake but the man who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins, and unto regeneration, and who is so living as Christ has enjoined. For not as common bread and common drink do we receive them."³ Here doctrinal belief, baptism, and holy living are made requisite, and the church exercises the power of allowing only the approved to partake, lest the Supper become common. Heretics and the disorderly, though claiming to be churches of Christ, or to be within the fold, were excluded from communion, as not churches of Christ, or not, through transgression and discipline, remaining in full connection, as is proved by the following quotations.

Tertullian, after showing that likeness in doctrine, and not the fact that an apostle had planted them, constitutes churches apostolic, says, "Nor are they [all the heresies] admitted to peaceful relations and communion by such churches as are in any way connected with apostles, inasmuch as they are in no sense themselves apostolic, because of their diversity as to the mysteries of the faith."⁴ [*Sacramenti.*]

¹ The translator adds the following note, namely, "*τῷ προεστῶνι τῶν ἀδελφῶν*". This expression may quite legitimately be translated, 'to that one of the brethren who was presiding.'

² Apology, I, ch. lxv.

³ Ibid. ch. lxvi.

⁴ Prescrip. *vs.* Heretics, ch. xxxii, p. 38.

Cyprian says that "no one can come to communion unless the hands of the bishop and clergy be first imposed upon him,"¹ *i. e.*, in confirmation.

The *Apostolical Constitutions*, teaching that the incorrigible offender is to be excommunicated, and treated no longer as a Christian, but as a heathen, adds, "For the church does not receive an heathen or a publican to communion before they every one repent of their former iniquities";² "but if he [the excommunicated] afterwards repents, and turns from his error, then, as we receive the heathen, when they wish to repent, into the church indeed to hear the word, but do not receive them to communion until they have received the seal of baptism, and are made complete Christians, so do we also permit such as these to enter only to hear; until they show the fruit of repentance, that by hearing the Word they may not utterly and irrevocably perish. But let them not be admitted to communion in prayer."³ So in the detailed description of a church assembly, after the public services and preceding the Supper, the catechumens and penitents, as non-communicants, go out.⁴ If catechumens and penitents were excluded, *a fortiori* all others in less connection with the church would also be excluded from the room where the bread is broken. "If any brother, man or woman, come in from another parish, bringing recommendatory letters, let the deacons be the judge in that affair, inquiring if they be of the faithful, and of the church; whether they be not defiled by heresy; . . . and when he is satisfied in these questions that they are really of the faithful, and of the same sentiments in the things of the Lord, let him conduct every one to the place proper for him; and if a presbyter comes from another parish, let him be received to communion by the presbyters; if a deacon, by the deacons; if a bishop, let him sit with the bishop, and be allowed the same honor as himself."⁵ When one was first brought to the eucharist he was examined with great particularity "as to the causes wherefore they came to the word of the Lord; and let those that bring

¹ Ep. XI, Vol. I, p. 44.

² B. II, ch. xxxix.

³ B. II, ch. lviii.

⁴ B. II, ch. xxxviii.

⁵ B. II, ch. lvii; see also B. VIII, ch. xii.

them exactly inquire about their character, and give them their testimony."¹

The *Canons*, appended to Book VIII of the *Apostolical Constitutions*, enforce the same position; as, "Do not ye receive any stranger, whether bishop, or presbyter, or deacon, without commendatory letters; and when such are offered, let them be examined, and if they be preachers of piety, let them be received; but if not, supply their wants, but do not receive them to communion, for many things are done by surprise."²

The three most ancient liturgies are equally explicit in guarding the eucharist: "Let none of the catechumens, none of the unbaptized, none of those who are unable to join with us in prayer [remain]; look at one another; [shut] the door."³

The call to look at one another was for the purpose of detecting any who might have crept in unawares, that they might be put out; and the call "the door," was, as the translation indicates, "to shut the door," to exclude all non-communicants. This is clear from the connection, but is put beyond dispute by the direction which closes the description of the assembly of the primitive churches, already quoted, namely, "but let the door be watched, lest any unbeliever, or one not yet initiated, come in."⁴

The proof is, therefore, overwhelming, both from the New Testament and from the practice of the primitive churches down to the Council of Nice, that the eucharist was not open to the believer unless baptized and a church member in good standing; and the assumption that there was no bar to the Lord's Supper but the lack of "spiritual regeneration" is only a baseless fabric of a dream.

Should it be said that every regenerate soul is, as a child of God, in Christ's spiritual kingdom, and is as such entitled to all its privileges, even to the Lord's Supper, we would reply, *First*, that the sacraments are not privileges in the kingdom of heaven, but in the visible manifestations of that kingdom, the churches. They do not belong to the invisible reign of Christ

¹ B. VIII, ch. xxxii.

² Canon, 34.

³ Liturgy of St. James, sect. xvi; Divine Lit. of Mark, p. 55; Lit. of the Holy Apostles, p. 76.

⁴ Apost. Const., B. II, ch. lvii.

as such. That kingdom includes all His saints, living and dead; it is, therefore, partly on earth and partly in heaven; and no one, we presume, will make the eucharist a sacrament to be repeated in heaven. The sacraments are signs and seals of the covenant of promise, not remembrancers of a covenant fulfilled and realized in fruition. As the believer enters upon his "promised inheritance," the sacraments, like the staff of his pilgrimage or a note of promise to pay, are thrown away as no longer needed. But, even granting that the sacraments are privileges in the kingdom of heaven as such, as distinct from church ordinances, — *Secondly*, it does not follow that they should be offered unconditionally to the believer. The interests of the churches may be such as to impose conditions upon whosoever would enjoy the sacraments. The churches, as organizations instituted for the evangelization of the world, and as training schools where saints are fitted for labor and for heaven, may require, for their own well-being, their own continuance, discipline, and efficiency, certain limitations of the believer's privileges; one of which may be that he who partakes of the Supper must first become a full member of the church. This is possibly, and in the proper place we shall show that it is actually, the case; but however plausible any theoretical claim may be to a communion freed from all restrictions except faith in Jesus Christ, it is met by the positive teachings of the New Testament, the written and infallible law of believers, as interpreted by the primitive churches. These teachings we have already sufficiently indicated, and they are conclusive against the objection. It cannot, therefore, stand.

This prerequisite to the Lord's Table is that of full membership in some church of Christ. By it, infant baptism is not alone sufficient; that baptism must be supplemented by the individual's profession of faith in Christ, before he can scripturally be admitted to full membership. Nor can membership in any other than a true church of Christ qualify for the communion. What fellowship can there be at a table where every heresy which has borne the Christian name may meet with those who hold the doctrine of Christ? As before proved, if fellowship exist at all, it must be of the heart in spirit around some point of unity; and in the church that unity is faith in

Christ. A sacramental table which does not represent this point of unity, by asserting it, but only expresses a name, the contents of which name each communicant is permitted to determine for himself, can never be the Table of our Lord; for it stands for no real fellowship either between one communicant and another, or between the whole and Him whose vicarious sacrifice the Supper represents. To one, that name stands for an amiable but peccable man, a little better and wiser than Socrates; to another, the name stands for the first-born of created beings; to others, that Name is above every name and stands for the God-man, bearing in His own body on the tree the sins of the world. Can love for one so variously regarded become the ground of fellowship, the bond of perfectness? Impossible! There must be unity in belief and life before there can be unity in love and Christian fellowship, such unity as comes only through the second birth. It is because of this impossibility that Paul, speaking with the emphasis of a repetition, says, "As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be" — fellowshipped? as some now say; no, but "accursed";¹ and again, "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha."² The New Testament does not seek an impossible fellowship at the Lord's Table.

III. *The churches have all needful power to enforce these prerequisites to the Lord's Table.*

Having imposed restrictions on the Table, it is natural to believe that Christ empowered His churches with the authority to enforce them. The restrictions themselves imply the power. In nature God enforces His laws without the aid of men; but in all His institutions among men, it is otherwise. The institution of marriage is hedged about by restrictions which man is to enforce. Neither the plea of affinities nor the impulses of desire may intrench on the exclusiveness of the marital relation, and the failure to enforce these limitations works all manner of lewdness. The institution of civil government, though ordained of God, rests for its operation wholly on the agency of man. If the ruler, from any cause, whether ambi-

¹ Gal. i, 9.

² 1 Cor. xvi, 22.

tion, imbecility, good-nature, or wrong views, bears the sword in vain, anarchy inevitably follows. A necessity is laid upon him, therefore, to be a terror, not to good works, but to the evil. This institution of God cannot run itself, without the active hand of man. Now, along with the family and the state, God has instituted another organization among men for their good, the church; and is it not reasonable to suppose that this, too, depends for its efficient working upon laws and limitations to be enforced by men? We shall find that the position which the churches have taken in regard to this institution is essentially the same that men, the world over, have taken in respect to the family and the state.

The power of the keys, to bind and to loose, has been expressly conferred on each local congregation of believers.¹ This bequest of power to each local church is not impaired by Christ's conference of similar power upon the apostles,² the founders of the churches, and the channels of the law by which the churches are to be governed. The whole passage implies that the church is an organization with well-defined boundaries, so that it can determine who are in membership with it, and who, consequently, can be disciplined and cast out, if need be. To be such an organization it must have conditions of membership, and the power to enforce them. Excommunication is itself a form of enforcing them. We have already seen that belief in the Lord Jesus Christ and baptism are made conditions of membership, as of the communion; or, strictly speaking, they are made conditions of membership, that they may be of communion. There is involved, therefore, in each church, by the words of Christ, its Head, the power of examination and the power of discipline, the power of admission and of exclusion, the power of keeping out and of casting out; in short, the power of guarding both the door to the church and admission to the Lord's Table. This power thus conferred was freely used, as we have seen under the preceding head, but the testimony may be greatly multiplied. The church at Rome seems, in its commendable zeal for purity, to have excluded from membership, by doctrinal tests or otherwise, those weak in the faith. Paul, in correcting their error,

¹ Matt. xviii, 15-20.

² Matt. xvi, 18, 19; John xx, 23.

has left for all churches a most precious command, — to receive the weak child of faith into the nurture of the church; for "God has received him," and "God is able to make him stand."¹ Churches were called upon by the apostles to exercise this authority,² which some did.³ They baptized into the visible church only believers, as we have before shown, unless they were deceived;⁴ and when Diotrophes had led a church, in the partisan and unjust use of its legitimate power, to cast out those who received the messengers of John,⁵ the aged apostle, though himself clothed with authority to command even churches, does not question the church's power to expel, but only its wrong use of it. The churches are repeatedly forbidden to fellowship heretics,⁶ which implies the power to disfellowship them. Besides, churches are distinctly reprov'd for not exercising the authority necessary to keep themselves pure.⁷

The examination of the New Testament leads to the inevitable conviction that the churches of Christ have been endued with the ecclesiastical power to impose, as prerequisites to the Lord's Supper, faith in the Lord Christ and full membership in some one of His visible churches.

That the primitive churches, founded by the apostles, regarded themselves as so empowered, and did in fact exercise the right to exclude all but full members from the Lord's Table, is conclusively established by the quotations we have already made from their writers. Their recorded action proves that they were not mere assemblies of believers, but close organic bodies, with officers and members, with conditions of membership, power of exclusion, indeed, everything necessary to carry out the commands of Christ. The church at Corinth, shortly after the death of the apostles, exercised the full extent of its authority in the deposition from the ministry of elders by majority vote.⁸ Their right thus to remove bishops is never questioned, nor is any appeal to some higher judicatory, as a presbytery or synod, even suggested, for the very good reason

¹ Rom. xiv, 1-4.² 1 Cor. v, 13; Rev. ii, 14, 15.³ 2 Cor. ii, 6.⁴ Acts i, 1-10; viii, 13, 21, 22; Gal. ii, 4; Jude 4; 1 John, ii, 19.⁵ 3 John, 10.⁶ Rom. xvi, 17; Gal. i, 8, 9; Tit. iii, 10; 2 John, 9-11.⁷ Rev. ii, 14, 15, 20.⁸ Clement of Rome, Ep. to Cor. I, chs. xlv, liv.

that none then existed; but the church is simply reprov'd for the wrong use of its recognized power. Cyprian, referring to a similar case of deposition by the local church, but for cause, exhorts the church to relent when the presbyter should become penitent.¹ Surely, if the local, particular church had the unquestioned ecclesiastical power to remove its minister, its bishop-presbyter, from his office in the church, and depose him from the ministry, it is useless to deny to it as an organic body the right and the power to guard its membership and its sacraments, according to the requirements of the New Testament, its only authoritative law.

The *Recognitions of Clement*, although a sort of theological romance, gives probably with accuracy the opinions and usages of the churches during the first half of the third century. By it, the churches excluded the unbaptized from joining in prayer with the disciples. And when Clement's brothers are represented as having joined with him in pleading for an earlier baptism to be administered to their mother, Peter is said to have been inexorable, declaring, "For it is not right that the precepts of truth be relaxed and weakened in favor of any person or friendship."²

In a fragment ascribed to Caius, A. D. 201-218, men are declared to have been cut off from the communion of the church for affirming that Jesus Christ was a mere man.³ The *Apostolical Constitutions* teach that the wicked, upon full conviction, should be cast out, unless they repent;⁴ for, "if we neglect to separate the transgressor from the church of God, we shall make the Lord's house a den of thieves."⁵ The steps of discipline in casting out offenders are detailed, as given by our Lord.⁶ "But if thou seest any one past repentance, and he is become insensible, then cut off the incurable from the church with sorrow and lamentation."⁷ "Thou shalt cast him [the false accuser] out of the congregation as a murderer of his brother." If such an one repents, is restored to the church, and does the same thing again, the order is given to "cast him out as a pernicious person, that he may not lay

¹ Ep. No. lxvii. See also Polycarp's Ep. to Phil., ch. xi.

² B. VI, ch. xv; B. VII, chs. xxxvi, xxxvii. ³ In Hippolytus, II, p. 157.

⁴ B. II, ch. viii.

⁵ Ibid., ch. xvii.

⁶ Ibid., chs. xxxvii, xxxviii.

⁷ Ibid., ch. xli.

waste the church of God ; . . . for he, though he be within, does not become the church, but is a superfluous and vain member. . . . Such an one, therefore, when he is a second time cast out of the church, is justly cut off entirely from the congregation of the Lord."¹ Not only was discipline exercised towards errors of life, but also towards errors in doctrine. The first Canon of the Alexandrian church gives the usage of the third century in this respect. It is in part as follows : " And we agree in this with all reasonable certitude, that the Trinity is equal perfectly in honor, and equal in glory, and has neither beginning nor end. . . . On this account we have sundered them [who reject this doctrine] from the church."² Theodotus the tanner was excommunicated for this heresy.³

The gradual and unwarranted usurpation of ecclesiastical power by the ministry impeaches in no way the force of this testimony, or that under the preceding head, relative to the fact that down to the Council of Nice the churches did possess and did exercise, either by vote of their own membership, as in the earlier days, or by action of their bishops, as in the later period, all needed authority for keeping themselves pure ; yea, more, that they applied their power to the exclusion from the eucharist of all unbelievers, heretics, catechumens, penitents, — every one not previously admitted to full membership in some church of Christ, or who had lost full standing therein. And it does not appear that during this period either Catholics or schismatics, whatever their controversies over the degree in which discipline should be exercised, ever denied the right of the church to exclude from the communion non-church-members or heretics or those under censure. We have noticed before how carefully they shut and guarded the door to the place where they were about to celebrate the sacrament, "lest any unbeliever, or one not yet initiated, come in." Members of other churches had even to be examined or certified to before they could commune in a sister church, as before detailed.

Neither the Greek Church, nor the Roman Catholic, nor any branch of the Protestant faith that holds to the doctrine of Christ and to the observance of the sacraments, has ever denied the right of the churches to impose the Scriptural conditions

¹ B. II, ch. xliii.² Hippolytus, Vol. II, p. 138.³ *Ibid.*, p. 156.

upon communicants. They have erred in not enforcing more rigidly and persistently the Scriptural condition of membership, — belief in Christ ; but there has been, down to the present time, less divergence respecting the necessity of full membership to participation in the eucharist than perhaps in anything else. The idea, which a few have recently advanced, that the communion is solely a matter between the individual believer and Christ, and that, therefore, all that a church may properly do is to spread the table, and throw the responsibility of partaking of it upon the individual conscience, seems never to have entered into the practice of the churches ; and no wonder, for it finds no countenance whatsoever in the Scriptures, in the usages of the primitive churches, or in reason. Were this idea to prevail, the eucharistic seal of the covenant of promise would put no difference between faith in Christ and the wildest heresy, between the "doctrine of Christ" and the doctrine of Anti-christ ; whosoever felt himself fitted to partake would then have the right to partake, and no barrier could be interposed.

True, the table is the Lord's, but so is the church itself the Lord's ; baptism is the Lord's, the ministry is the Lord's, yea, the cattle upon a thousand hills are the Lord's. But it does not follow that the magistrate is not the minister of God, to enforce the distinction between *meum* and *tuum*, in respect to cattle, as in other property ; it does not follow that the church has no power to enforce the revealed conditions of admission to the rite of baptism, or that of the Lord's Supper, or the revealed qualifications of a bishop and deacon. The cases are parallel ; and if the eucharist is the Lord's in such sense that no conditions can be imposed upon communicants by ministry or church, then so is the church itself, and the ministry also. The whole grand institution for evangelizing the world goes to pieces like a lump of sand under the blow of the same logic. We shudder at the consequence of such teaching ; for disorganization into individual atoms is its only logical end.

IV. *The churches are bound by their fealty to Christ to enforce the prerequisites to the Lord's Supper.*

If Christ had founded churches, and left them without instructions, except to propagate their organization until He should return in glory, the churches as societies could not have

obeyed even this sole command without granting to their members privileges which others could not enjoy. Unless members should have peculiar privileges, who would join them, to keep up the organization? If the marriage bed be open to all, what is the use of marriage? or who will enter into the relation? If the citizen have no special privileges, in protection and rights, what better is he than an alien? why incur the risks of a draft? If the church member can enter no farther into the sanctuary than an outsider, why join at all? why incur the risks of discipline? It belongs to the very nature of matrimony, of citizenship, of association in any organic body, that those entering into these respective relations should enjoy privileges not enjoyed by others, and privileges sufficient to compensate for all the risks assumed. Is the church relation the only exception? If the churches had been left free from all injunctions respecting the sacrament, they would have had to invent some mystic rites, and accord some special privileges, in order to maintain their own existence. This principle seems to control all other societies. Did Christ ignore it in His churches?

Faith to Christ, then, would require the churches to withhold the eucharist from non-members, in order to their own perpetuity; for there is no adequate inducement to join the church, if the bread and cup are offered to non-members. The chief privilege of the church is made common. Nothing else remains, even in Congregational churches, but office-holding and voting; and these, on similar grounds and for similar reasons, would soon become common. Membership would include no adequate privileges, but involve certain risks, the liability to discipline for misconduct and ridicule as a member. No wise man will run risks without corresponding advantages. Hence the inevitable result of this course is the fatal dilemma, either no membership, or no discipline. The churches kill themselves either by annihilation or by a world-wide comprehension; *i. e.*, either by ceasing to have members at all, or by baptizing all the people into membership, on the Roman Catholic principle.

It may be affirmed that this sad end will not befall the churches, because believers will obey the command, and join themselves to the church. But how strange! We must offer

the sacrament to believers outside the church, because they will not join the church; and we shall escape the evils of such a course, because believers will join the church. Special favors shown transgressors will not increase transgression! If this principle is ever good for the church, it will be when the whole course of nature has been reversed, but not before. Fealty to Christ in the matter of self-preservation demands that the churches restrict the eucharist to their own members.

The same is true in the matter of discipline. If the offender will not hear the church, said the Master, "let him be unto thee as a heathen man and a publican." Now if this means no more than to erase his name from the church roll, while offering him still the sacramental bread and wine, if he desire them, it means essentially nothing at all; for it simply cuts off the man from all risk of future discipline, while admitting him freely as before to the most characteristic privilege in the church. The very next communion after his excision he can take his place as usual, or perchance in the most conspicuous seat, and partake in sight of all the congregation, in defiance of their discipline, — a sorry spectacle in any society, much more in the house of God, the pillar and the ground of the truth. If the deacons refuse him the emblems, then they play fast and loose with the practice we have in hand, presuming on their own option to put up bars in special cases, which the church, of which they are officers, has taken down and thrown away. A church where such mockery can be made of its discipline, at the very table of its Lord and Head, must cease to try offenders, or must become a laughing-stock to every one. Had Theodore Tilton been excommunicated from Plymouth Church for the alleged slanders which led to the scandalous dropping of his name, he could have entered that church on the very next communion day, and partaken of the emblems, administered by the hand of its pastor, on the invitation understood to be advocated and used by that church, thus defying their discipline to their faces. The possibility of such an atrocious spectacle, which a little bravado might make actual in any church adopting the same course, is disastrous to discipline, and makes a church contemptibly ridiculous by reason of its own folly.

Should a church in such cases respect its own discipline

in thoughtless inconsistency, and exclude from the Table of the Lord those whom it expels from its membership, they could go to neighboring churches and receive their welcome to the eucharist. And thus the discipline of a church would go for nothing among its sisters, the inevitable result of which would be the cessation of all discipline in all churches. May God keep the churches from such a career of corruption and dissolution! The political watchword throughout the land is Reform, the lifting up of a standard against the sea of corruption which threatens our ruin as a nation. Surely this is not the time to weaken the lax discipline of churches. The primitive way is better; for when the early churches expelled a member, they commonly gave notice to other churches of the fact, and "sometimes by circular letters to eminent churches over all the world, that all churches might confirm and ratify this act of discipline by refusing to admit such a one to their communion."¹ A practice which subverts church discipline cannot draw its life from the New Testament. If light has broken forth in our day from the word of God, it surely must be in some other direction.

To the duty arising from the suicidal nature of neglecting to enforce full membership as a prerequisite to the communion may be added a "Thus saith the Lord." We do not believe that the primitive churches, all Christian communities, with possibly here and there an exception, and the most careful students of the Bible have been deceived in respect to this teaching of the apostles. Unless they have been, then the natural order of the sacraments should ever be preserved; baptism, including admission to full membership, then the Lord's Supper. The bread and the cup should not be offered to those outside the fold, even though they belong to the invisible flock. Their place is inside, through the appointed door, which the Shepherd commands them to enter. Any fair interpretation of their infallible rule of faith and practice will place every one of them within the fold, and forbid the churches from taking the sacramental privileges of the fold to them. Therefore, the churches will be unfaithful to Christ if they admit any to His table who have not been baptized, in the

¹ Christ. Antiq. Bingham, B. XVI, ch. ii, sects. 8, 9.

fullest sense of that word, who have not, on profession of their faith in a risen Redeemer, entered into a visible connection with his people. This duty is as imperative and perpetual as any of the commands of our Lord. The churches are bound in fealty to obey it.

What if this stringent rule does work hardship in certain cases; is it, therefore, to be neglected? Belief in Christ has worked manifold persecutions of Christians through the enmity of the world, even down to the present day. Shall it, therefore, be given up? What regulation does not work more or less hardship among men? Even the law of gravitation is hard on one not walking in conformity with it. If, then, it should be found that in certain cases hardship results from enforcing the prerequisites to the Lord's Supper, the duty of the churches respecting them is not altered or modified by it. But what are the hardships?

We maintain that "the weakest Christian, if sincere," ought not to "be excluded or discouraged" from admission to the church;¹ that no church has power to enforce unscriptural tests of membership; that the perfect rule is to admit whom the Lord receives, and keep out whom He refuses; that the first duty after belief is baptism, the confession of Christ in the first sign and seal of the covenant of promise, and that all Christian communities which believe in sacraments at all hold substantially these positions. Now, if a convert refuse or neglect to discharge this, his first duty as a convert, when all the doors are open to welcome him, where is the hardship in denying him admittance to the second sign and seal, the Supper of our Lord? If hardship there be, it is a hardship resting solely on the convert's neglect of duty. Let him obey Christ, and it is removed. That anybody should ever have regarded such a denial as a hardship, shows to what extent, in our days, the mere desire of the individual is made a rule for public corporate action, even in the church of Christ. A believer, living in the neglect of an express command, to separate himself from all the enemies of Christ, and to join himself to the saints, desires the richest, the characteristic privilege of the church, while incurring none of the obligations and liabilities

¹ Camb. Plat., xii, 3.

Boston Plat., Pt. II, vii, 2.

of a member ; and, forsooth, he must have it. Individual desire, though forbidden by the Master, though demanding all the privileges of a society without incurring a risk, must override a restriction enforced by the necessities of the church's existence, by the revealed will of its Founder, and by the practice of all Christian communities ; otherwise, where is the hardship ? Certainly none but the hardship arising from the believer's own transgression.

If the eucharist come between a man's conversion and the first opportunity which he has of joining the church, it is rather a wholesome lesson to be learned than a hardship to be endured, for him to wait until he is ecclesiastically as well as spiritually qualified to partake. Disastrous indeed would be the influence upon him, if the church should trample upon the universal practice of the churches, and upon the law of the Lord, in order to gratify his personal wish. No one in his senses would think of asking a lodge of Odd Fellows or of Free Masons to do a similar thing ; it is only required of the church of the living God, the pillar and ground of the truth !

If any true believer be joined to a body which denies the doctrine of Christ as delivered by the apostles, the only Scriptural course is for him to leave his connection there, and join some church of Christ. That such a course will, in many cases, be painful, is evident to all. But the church has not yet outgrown the words of Christ, uttered when it cost something to follow Him, " If any man love father or mother more than me, he is not worthy of me " ; " He that will save his life shall lose it " ; " Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed," etc. Persecutions even unto death did not deter the early Christians from joining the church ; less should not deter believers now.

If there be others with whom the rule works hardship, they must be very few indeed. If God has placed any child of His, dear to Him as the apple of His eye, where he cannot be baptized into full membership in one of His churches, He will, in His own way, compensate for the loss ; but neither God nor His suffering child will ask the churches, in order that the Supper may be administered, to break down the limitation imposed upon this sacrament in the New Testament.

There is no escape in the plea that partaking of the Lord's Supper is itself a profession of Christ, and a joining to the people of God; for it is not, in any sense of the words known in the New Testament, or in church history. Never do the sacred writers place the Supper before baptism, never do they speak of it as a confession or profession, or as initiatory into the church; but as a communion, a breaking bread together, of the household of faith. The idea of this sacrament forbids its ever assuming the place of baptism, or of its preceding it. "Baptism speaks of origination, only of origination, as a symbol; the communion . . . of the central verities pertaining to the perpetuation of the Christian life."¹

We have now shown, at great length, and as we believe incontrovertibly, that belief in Christ Jesus and full membership in some one of His churches are prerequisites to the Lord's Table; that the churches have been clothed with power to enforce these conditions, and that fealty to the Master lays upon them the imperative and unoptional duty of enforcing them, in administering this sacrament. However the true door into the church may have been perverted by various Christian communities, so that unregenerate men may be freely admitted to membership, we hold that Dr. Hovey's words, before quoted, are strictly true: "Christians of every name, from the apostolic age to the present, with hardly a dissentient voice, have declared baptism to be a prerequisite to the eucharist"; and by baptism here we mean full membership, which, in communions practising infant baptism, save the Orthodox Greek, includes, besides baptism, confirmation, or the public ratification of the parental consecration in the profession of one's personal faith in Christ Jesus. To waive all this testimony to the truthfulness of our position aside, seems to us the height of presumption.

In bringing this paper to a close, we must note the fidelity of the Congregational churches, even from their resuscitation to the present hour, to the Scriptural and primitive practice in regard to admission to the Lord's Supper.

John Robinson, the Pilgrim Father, argues the question of communion at length, for it was a live issue in his day, raised

¹ Prof. Piper, as above, pp. 173, 174.

by separation from the Established Church, saying, "I deny that external communion doth necessarily flow from the discerning of inward communion with Christ, . . . for then I have external communion with the angels and faithful departed this life. External communion is a matter of external relation and order, under which men out of the church are not." In his catechism he asks: "Q. 35. May all the faithful partake in the sacrament? A. No, except they be added also to some particular congregation, unto which the public ordinances and ministry doth appertain."¹

The usage of the early churches of New England is given by Rev. John Cotton, as follows:—

1. "Wee doe not admit the members of other Churches in this Countrey, unlesse they bring with them letters of recommendation from the Churches whence they came; or at least unlesse those Churches have made known to us their desire, that their Members coming occasionally amongst us, may be received to the Lord's Table, with our own, by virtue of communion of Churches.

2. "Wee doe not admit the Members of other Churches to fellowship of the Lord's Table, if either the persons themselves, or the Churches from whence they came, lie under any offense before the church."²

This is given as an answer to those who charged that the New England churches did "not admit the members of the churches of England, either themselves to the Lord's Supper, or their children to Baptism," as they received "the members of other Churches in this Countrey."

"We administer the seals of the Covenant not to all, but only to believers, or their seed, which are either in covenant with ourselves, or with some other Church of Christ; for though we verily believe there are many precious saints amongst us, who with their children are under the covenant of grace, through faith in Christ, whom we tenderly embrace, and esteem dear unto us, because they are so to Jesus Christ himself, and are ready to give to such approved ones the right hand of fellowship, in case they shall desire it, yet seeing such

¹ Works (London Ed.), Vol. III, pp. 87, 434.

² Way of the Churches, ch. iv, sect. 5.

are not liable and subject to the Church's censure, it is not meet they should partake of the Church's privileges, therefore we have hitherto forborne it until further light shall appear."¹

"The like trial is to be required from such members of the church as were born in the same, or received their membership, or were baptized in their infancy or minority by virtue of the covenant of their parents, when being grown up into years of discretion, they shall desire to be made partakers of the Lord's Supper; unto which, because holy things must not be given unto the unworthy, therefore it is requisite (Matt. vii, 6; 1 Cor. xi, 27) that these, as well as others, should come to their trial and examination, and manifest their faith and repentance by an open profession thereof, before they are received to the Lord's Supper, and otherwise not to be admitted thereunto."²

This position was reaffirmed by all the Congregational churches in the United States, assembled by their pastors and messengers in National Council in Boston, June, 1865.³

Even the local Boston Synod of 1662, which gave formal birth to the pernicious Half-way Covenant, so soon rejected, jealously guarded the sacrament of the Lord's Supper. Its position in regard to this point is comprehended in its third and fourth propositions:—

"PROPOSITION III. The Infant-seed of Confederate visible believers are members of the same church with their parents, and when grown up are personally under the watch, discipline, and government of that church.

"PROPOSITION IV. These adult persons are not, therefore, to be admitted to full communion, merely because they are and continue members, without such further qualifications as the Word of God requireth thereto."

In the proof of the propositions, the following reason is given why such baptized members should not be admitted to the Supper: "But the Lord's Supper is the sacrament of *growth in Christ*, and of *special communion* with Him, 1 Cor. x, 16, which supposeth a *special renewing and exercise* of faith and repentance, in those that partake of that ordinance."⁴

¹ Reprint of Brief Narration of Practices in N. E. Chhs. (1645) in *Congregational Quarterly*, XVII, p. 260.

² Cambridge Platform, ch. xii, 7.

³ Boston Platform, Pt. II, vii, 4.

⁴ Mather's Magnolia, B. V, Third Part.

Rev. Samuel Mather, in his *Apology* (1738), says: "The things which we judge requisite, absolutely requisite, in all those that would enjoy the Communion in these churches [of New England], are repentance towards God, and faith towards our Lord Jesus Christ, and a fixed resolution to lead a life of piety and virtue, . . . although they should be but weak Christians, but babes in Christ. . . . But however we expect, and we may well expect, that all who are sincere in these things, and are desirous of communion in these churches, should make profession of their faith and repentance, and resolutions for a good life. And we protest that we cannot admit any into full communion and actual participation in all the privileges of our churches, without such a profession, and unless this profession be recommended by a moral and Christian conduct."¹

"Members of one church, coming occasionally to another where the eucharist is to be administered, may at their desire be admitted to the privilege of partaking in that holy ordinance, provided that neither *they* nor *the churches* to which they belong are chargeable with any scandalous offense."²

This was written ninety years after the Cambridge Platform was framed and adopted by our churches.

The "Heads of Agreement, assented to by the United Ministers, formerly called Presbyterian and Congregational," declares "that none shall be admitted as members, in order to communion in all the special ordinances of the gospel, but such persons as are knowing, and sound in *the fundamental doctrines of the Christian religion*, without scandal in their lives; and to a judgment regulated by the Word of God, are persons of visible holiness and honesty, credibly possessing cordial subjection to Jesus Christ." (I, 3.)

The attitude of the English Congregationalists is expressed in the Savoy Confession (A. D. 1658) in these words: "All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's Table, and cannot, without great sin against Him, whilst they remain such, partake of these holy mysteries, or be admitted thereto," etc.³

¹ Edition of 1738, p. 6.

² Ibid., p. 130, ch. viii.

³ Chap. xxx. .

When the Congregational Union of England and Wales was organized in 1833, the body adopted unanimously a declaration of faith, and a statement of "Principles of Church Order and Discipline," in the latter of which they say:—

"They [the Congregational churches] believe that the fellowship of every Christian church should be so liberal as to admit to communion in the Lord's Supper all whose faith and godliness are, on the whole, undoubted, though conscientiously differing in points of minor importance; and that this outward sign of fraternity in Christ should be coextensive with the fraternity itself, though without involving any compliance which conscience would deem to be sinful."¹

The question, "Whose faith and godliness are, on the whole, undoubted?" is not here thrown for an answer upon the individual desiring to commune, nor upon the minister, nor upon the deacons, but upon the churches through examination.

If, then, the existence of the Christian churches, as corporate spiritual entities, depends on enforcing the Scriptural limitations of the communion, as we have abundantly proved, it follows, not only as a logical inference from our infallible rule of faith and practice, but also as an ever-present, living demand of the continued existence of the churches that the invitation to the Lord's Table be limited. The invitation cannot reach beyond the membership of the churches, and include all who love our Lord Jesus Christ in sincerity and in truth, allowing each individual to determine for himself who Jesus Christ is, and what sort of love for Him is requisite, without involving the suicide of the churches; and the result is the same if the invitation be never abused. But it will be abused; heretics of every color will accept it, in order to destroy the churches. It is with profound sorrow that we have watched the departure of some, on this subject, from the old landmarks; and we beg of them to review the grounds of their action, and especially to study it in respect to its far-reaching results. The so-called Half-way Covenant seemed harmless and even Scriptural to those adopting it; but it was full of mischief and strife. The venerable grandfather of President Edwards saw no evil, but great good, in this innovation upon the usages of the churches; but his

¹ Principles, viii.

distinguished grandson, in attempting to restore the purity of the churches, which Dr. Stoddard's innovation had corrupted, encountered probably the most disgraceful ecclesiastical storm that has ever beclouded our history.¹ The Unitarian apostasy, during the first third of the present century, had one of its roots in these earlier departures from the good old way. God forbid that the children should not learn wisdom from the folly of their fathers, and that the churches should not take warning betimes from these unhappy, yea, disastrous departures from the Scriptural way, and hitherto their own chosen way. An invitation to the Lord's Table, wholly unlimited, probably no minister of our order would think of giving; but an invitation extending the privilege of communion beyond membership in some evangelical church, and throwing the whole responsibility upon the individual conscience of the communicant, is a long step towards unlimited admission. The churches cannot afford to try the experiment. It is too costly in purity, peace, and prosperity.

And the question of invitation rests with the churches, not with the ministers. Ministers are not *over* the churches, but *in* them; officers to do the will of the church, when that will is organically expressed. The sacraments have not been confided to them as ministers, but to the churches as organic bodies. The minister has, therefore, no right, either in virtue of his ordination, or in virtue of his official relation to the church that has called him, to stand before the Lord's Table and say, "This is the Lord's Table; therefore all His children are invited to partake without restriction." The church is the Lord's, also, to which the sacrament has been intrusted, with instructions to keep the eucharist pure from all heretics and unbelievers. Let the churches, therefore, reassert their positive right; and allow no trifling with the position which, from John Robinson to the present time, they have individually and unitedly taken, in obedience to God's Word. It betokens a lamentable arrogance or thoughtlessness on the part of a minister to presume, in his invitation to the Lord's Supper, not only to set aside the regulation or usage of his own church, but to defy the utterances of all our churches from their begin-

¹ See Life of Edwards, prefixed to his works.

ning, the usages of all Christian communities, and the teachings of the New Testament.

We gather our argument into the following brief summary: The New Testament, the dictates of self-preservation, and the practice of the apostolic and primitive churches, as of all Christian communities since to the present time, except such as deny the sacraments as outward ordinances, demonstrate the following propositions to be true, namely:—

1. That the Lord's Supper is a church ordinance, subject to the limitations of a visible organization.

2. That no one not in full membership in some church of Christ, though a true believer, should be invited or permitted to commune at the Table.

3. That only those members in full connection in some church of Christ, who truly believe in a risen Redeemer, can have fellowship with Christ and His people, and hence they only should be invited to commune.

4. That the weakest faith in Christ should admit to the church that it may admit to the Table, as those who are weak in the faith need most the aid of this fellowship.

5. That each church is clothed with the requisite power and obligation to enforce these limitations upon candidates for admission to the Supper; and hence to determine what churches are churches of Christ, what members are walking orderly, and who are qualified for church membership.

6. That fealty to the church itself and to Christ its Head demands from each church the rigid enforcement of the foregoing limitations.

7. That no church should tolerate any usurpation of its right to enforce these prerequisites to the eucharist, in the form of the invitation to be given from the pulpit to communicants, or permit any neglect or defiance of the same:

So shall peace and prosperity abound unto the churches when the Lord's Supper is kept pure.

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THE CONFLICT OF CHRISTIANITY AND INFIDELITY.

THE shortest, and to many the only needful answer to the question, why Christianity may be expected to triumph over the infidel philosophies, would be an authoritative appeal to the teachings of the New Testament. These clearly sanction this belief, as they also detail the agencies by which the result is to be accomplished; and that would doubtless suffice for Christian faith, but might hardly be accepted as satisfactory where such faith is lacking. The purpose of the present inquiry contemplates a wider range of observation, which, in turn, may do something towards vindicating, as reasonable, the reliance reposed on Holy Scripture by its believers, concerning the issue of this conflict.

Philosophical infidelity includes several groups of metaphysical and ethical speculation, presenting striking and seemingly antagonistic differences, but rooted in a non-Christian unity which reduces them to a family relationship. The word "infidelity," in its accepted sense, properly means the denial of Christ's ultimate authority in questions of religious belief. This denial may be a reverent and docile intellectual failure to grasp the holding-places of a Christian faith, which is entitled to great respect and sympathy as an honest scepticism; or it may be an immoral and scoffing rejection of Christian facts and truths, which is alike destitute of reason and of manliness. These classes of unbelievers are very unlike in their moral consciousness; but their position with reference to Christianity comes from the working of a very few elementary principles, of which they may or may not have any distinct perception.

There is proof of the immoral lives of not a few leading sceptics. Of many more, Professor Fisher's remark in the *Supernatural Origin of Christianity* is true, that "at the bottom of unbelief is a rationalistic or unreligious temper, . . . the abuse of the understanding (as Dr. Arnold says) in subjects where the divine and human, so to speak, are intermingled. Of human things the understanding can judge; of divine things it cannot; and thus, where the two are mixed together,

its inability to judge of the one part makes it damage the proportions of both, and the judgment of the whole is vitiated." The attacks from this side on the fourth gospel, Professor Fisher is confident, have their root "in a determined unwillingness to admit the historic reality of the miracles which that gospel records. This feeling, which sways the minds of the critics of whom we speak, is the ultimate and real ground of their refusal to believe that this narrative proceeds from an eye-witness of the life of Jesus. . . . It is right to observe that, behind all their reasoning, there lies this deep-seated and, in our opinion, unwarranted prejudice." (pp. 20, 35.)

Infidelity, in all ages, has had its parentage in an idealistic and a materialistic philosophy. The idealism which antagonizes the gospels is not the old Platonic doctrine, that the forms of all possible things exist eternally as ideas, without any connection with matter. What we have to deal with is the idealogy which may, in part, have sprung from this visionary speculation, but which is anything than a mere dreamer of dreams. Unsettling all confidence in the reality of external nature, it makes an easy step to the disbelief of anything seen or unseen. This is shown in the transition from Berkeley to Hume. The good bishop reduced all existence to the power which thinks, — myself, my fellow-man, and God. But the acute Scotchman, starting here, denied the fact of the thinking principle as well as of the object thought. What looked like anything was the mere shadow or ghost of something; no relation of cause and effect could obtain between such flitting, unreal fantasies, no proof is possible of a Divine power or being, or of a future beyond death to the soul which is not spirit but only breath. Under German transmutations, this theorizing has turned the whole biblical history into an imaginative picture of horrible or beautiful sentiment, another mythology. Revelation, so far as it is helpful, is the self-evolved form which man's conscious want of spiritual belief and repose has taken. Its teachings are merely ideal conceptions of the desirable, assuming an embodied shape, fancies clothing themselves in the semblance of reality, yet not real. Thus the narrative of our Lord's life, and the whole Christology, is disposed of. It tells us that all this story or drama is too good

and beautiful to be true, — what men so wished to be that they created it out of their own hearts as a lovely illusion ; but that it only projects a charming mirage upon vacancy, — “the dream of a poet or a saint, of a spirit full of divine yearnings and sympathies, but still a dream, an empty, unsubstantial dream.”¹

Dr. Strauss comes to the conclusion, in his last work, that “not only does the manner of Jesus’ development remain enveloped in impenetrable obscurity: it is by no means very apparent into what he developed and ultimately became.”² So far as he had any mission and any record of it, he seems to have at last lost faith in it and in himself. That record is not of what he was and did, but of what others, more or less near to him in time, desired to be true. Emphatically is this so of his reported but utterly illusory resurrection. “Nothing” (writes Strauss) “is firmly established, save the objection that so many and such essential facts in the life of Jesus are *not* firmly established, that we neither are clearly cognizant of his aims, nor the mode or degree in which he hoped for their realization.”³ This destructive criticism is not surprising in a writer whose philosophy has no place for a spiritual life in man, for a future existence of any kind for man, or for a Divine Being in the universe. Here we have, again, the utter dropping out of the faith-power in man through this emasculating idealistic speculation. It leaves no grasp or evidence for anything which it cannot handle, and not even for that which it can handle. It floats in vapor, and so does what only by the greatest stretch of courtesy can be called its theology.

Pantheism is a sprout from the same root. Descartes was the father of Spinoza, the transcendentalism of the first germinating the pantheistic theosophy of the second. That which thinks is, says the Cartesian, whether myself or God. That God is, because he thinks, is an idea innate in my consciousness. But it could not be a part of my consciousness, that is, I could not think it, unless God and I do our conscious thinking in common ; that is, unless God and I are one and the same. And so of the *τό πᾶν*. There is a universal amalgama-

¹ Here, and on another page, I have borrowed slightly from my previous unsigned publications.

² *The Old Faith and the New*, I, 88.

³ *Ibid.*, I, 90.

tion or inter-transfusion of all into one, and that one is the All-Divine. This is not what has been named the Christian Pantheism of St. Paul; "For in Him we live, and move, and have our being . . . for we are also His offspring": "The fulness of Him that filleth all in all." The apostle everywhere marks the sharp personality between the Divine Parent and the created child. But the Pantheism of Spinoza and of his Concord school of disciples wipes out all the lines of individuality as between God and man. When it rains or snows or blows, I rain and snow and blow, and so does God. It is thoroughly a joint-stock corporation, all-inclusive, all-interactive, and no one responsible to any other partner. We all are in the great ark again, man, beast, and creeping thing, clean and unclean, and so we drift over the dark waters, to what dry Ararat, by and by, my fraction of deity knows as well as any other. It would be difficult to say at what point this most egotistic system touches evangelical or any other Christianity, except as a direct but most slippery enemy and rival.

The family relationship of these philosophical infidelities is apparent. We are indebted to the veteran anti-Christian, Dr. Strauss, for the strong assertion of what many had suspected, that the materialism so potent and aggressive to-day is of the same near kin. In the work of his old age already quoted, after a jubilant indorsement of the simian origin of humanity, and a section on the "Metamorphosis of the Animal into the Man," he proceeds: "If this be considered pure, unmitigated materialism, I will not dispute it. In fact, I have always tacitly regarded the contrast, so loudly proclaimed between materialism and idealism, as a mere quarrel about words." Quoting Schopenhauer and the *History of Materialism*, he adds, "It is just as true that the percipient is a product of matter, as that matter is a mere conception of the percipient. . . . We are justified in assuming physical conditions for everything, even for the mechanism of thought; but we are equally justified in considering, not only the external world, but the organs, also, with which we perceive it, as mere images of that which actually exists." "But the fact always remained," says Strauss, "that we must not ascribe one part of the functions of our being to a physical, the other to a spiritual cause,

but all of them to one and the same, which may be viewed in either aspect."¹ However these systems may be discriminated, his example shows how much stronger the gravitation here is than the levitation, how readily the airy nihilism of the one may settle down into the muddy drainage of the other, worse than the dip of Icarus, who found at least a clean if a fatal immersion into the *pontum profundum*.

The nearest approach which materialism makes to theological science is in the flat denial that such a science is possible, and that its claims can be entitled to any attention or respect. If its psychology is anything more than a physiology, who by searching can find it out? By its fundamental assumptions, all life is subjected to physical law. If the universe, including what goes by the names of soul, spirit, God, be only made up of particles of matter, these must obey the laws of matter, and no minuteness or trituration of these particles can carry them outside of this necessity. The doom of the brute whose spirit (whatever that may be) goes downward, is the doom of all humanity and divinity. It is substantially the pagan atomic doctrine of Epicurus and Lucretius in the feathers and war-paint of the advanced left of modern science. Of course, we are not to fasten this philosophy on men who in terms disclaim it, even if their writings seem to admit no other interpretation. Strauss claims Darwin as a corner-post of the most pronounced materialism. Prof. Tayler Lewis, on the contrary, does not find this a necessary conclusion from the Darwinian theory of development, and probably Darwin would so far side with our countryman against the German. Be this as it may, the summing up of the writer in McClintock and Strong's Cyclopædia does not overstate the case — that this scheme of nature is materialistic in its assumptions and drift, even if its authors do not see it or confess it. So of Herbert Spencer's metaphysical development by successive processes of differentiation and integration. The same of Dr. Carpenter's unconscious cerebration, which, though not necessitating the materialistic hypothesis, is yet materialistic in its tendencies and associations. Comte's "Biology" makes no secret of its positive acceptance of this philosophy. Mill, while not

¹ The Old Faith and the New, II, 19, 20.

avowing his adherence to this school of thought, reduces matter and mind to formulæ, which, as conceived by him, are not distinguishable from physiological phenomena or products.¹

On the radical and vital question of God, the outcome of all these speculations is abroad, like the winds from the cave of Æolus, in what Mr. Gladstone calls "the extraordinary and boastful manifestation . . . of the extremest forms of unbelief." Strauss's "Universum or All," with neither consciousness nor reason, though subject to law and order; Rénan's "Eternal Foundation or Absolute," which is and endures; Spencer's "Persistence of Force," unconditional, unknown, unknowable; Arnold's "Eternal, not ourselves, which makes for Righteousness," — these are some of the newest samples of this mintage, the images of the new worship, which it will be hard to pray unto or to sing the praises of, however they may furnish topics for platform disputation.

These are the main lines of modern infidel thought, the frames on which are stretched the sail-wings of that great windmill, always fanning around their monotonous circle and grinding out its grists of the wisdom from beneath which is foolishness with God. It is very difficult for a really religious mind to attach much importance to such speculations as moving forces in society, but they must not be underrated as powers hostile to Christianity. As a matter of fact, they are exerting an influence in the most unlike classes of the community, which is as vast as it is mischievous. "The very life of our souls," says Froude, "is at issue in the questions that have been raised." Says Uhlhorn, "The very existence of Christianity is at stake." And Gladstone is yet more emphatic in charging this not only as a war levied against the church or the Bible or Christianity, but as a conspiracy "to deal alike with root and branch, and to snap the ties which, under the still venerable name of religion, unite man with the unseen world." It is a scepticism, says De Pressensè, which "is in the very air we breathe," in the lightest publication, the novel, the newspaper, the short review article, "skilled in giving grace and piquancy to erudition," and in the lecture desk, it may be added, and in the weighty volume crowded with weapons

¹ Article "Materialism."

against all that is divine and immortal in human thought and hope.

If it be folly to underestimate the opposition in any conflict, it will be a yet greater folly, in this, to infer from any survey which we can make of the strength or strategic skill of the infidel philosophies, that they will not, nevertheless, be conquered by a pure and true Christianity. The more thorough, indeed, our study of these philosophies, the more fatal the weaknesses in them which we discover. It is not the understanding, or any other mental faculty, which is only to be satisfied by these inquiries. It is never to be forgotten that, in spite of all materialistic or other analysis, we have a spiritual nature which has its springs far deeper down in moral sentiments and intuitions than in any intellectual perceptions. The most inappeasable and potential thing in humanity is the human heart. What it desires it will seek ; what it feels the utter need of it will have, if earth or heaven contains it. It knows itself to be possessed of a religious capacity grounded in conscience and the moral affections. It can worship, therefore it will. What is worshipped must be good, and infinitely so ; must meet its sense of absolute right, must be able to return blessings for homage, love for love. Along these channels, the soul, whatever that is, pours the strongest flood of its devotion when its deep fountains are broken up. It demands God, even if only an "unknown God" ; but one that has life and consciousness and responsive power. Now take the answer which philosophical infidelity gives to this yearning of man's spirit :—

"God is no more than a 'being of the understanding,' a reflected image of the human intellect projected upon vacancy, not only in His attributes, but in His very existence, demonstrable to have no other than this deceitful origination. . . . Religious science sees the mind of man, by means of its highest faculties, painting itself in the image of God, forming a vast and shadowy representation of human lineaments thrown out before it upon the surface of the unknown."¹

It is simply impossible for the spirit of man, quickened to religious sensibility, to be content with such an answer to such

¹ Cf. *North British Rev.*, Vol. XXXIII, Art. "Modern Thought : Its Progress and Consummation."

a prayer. He will turn from such a stone when he asks for bread, with a sharp complaint, if not a bitter wrath. It denies and outrages his sense of manhood, while seeming to flatter it. It makes a hideous jest of his hunger for spiritual improvement and repose. There is not a more pathetic passage in English letters than that in which John Stuart Mill gives us a glimpse of thousands of strong and unsatisfied souls "seeking rest and finding none." Read along with what he tells us, in his autobiography, of the desolation of his heart at the grave of his wife, its pathos becomes almost tragical:—

"The thought of God is a flash of light in thick darkness. The mystery of nature is not evaded by atheism, which only shuts its eyes to what theism very dimly sees. In the silence of lonely thought, in the hard experiences of life, it is to some of us a renewal of strength to feel, though we cannot see, a presence pervading all things, and sharing the innermost life of our own being. Nature is no step-mother to her children: Whispers and hints of the love she bears us reach us we scarce know how. Dreams and visions of the poet, true to the soul as are the rigorous demonstrations of science to the intellect, awaken a consciousness of the unity between our own narrow, restricted life and the universal life that knows no bound. Well did the ancients speak of the earth as 'mother.' 'Father and Mother'—thus Theodore Parker delighted to address God. Imperfect and incomplete as all such titles are,—nay, worthless as are all titles for Him,—they do, nevertheless, suggest a oneness between the human heart and the heart of nature which becomes music and inspiration in every poetic soul. It sings of a love that is feebly shadowed forth by human ties, of a peace that transcends our human dreams, of a holiness that cannot be measured by human standards, of a wisdom that cannot be sounded by human plummetts. Science can never disprove this melody to one that once has heard it, and she will never seriously undertake so fruitless a task. I care nothing for the name—you may call it nature or God or what you please; but there is in the higher and finer expressions of human life a consciousness so profound of oneness with the One and All, that it becomes the supreme, the sacred fact. It is the study of this internal yet most real of all realities that gives origin to the idea of God; and perish what may from the mind of man, I believe that this idea of a Universal Unity reflected in the human consciousness, and explaining, illumining and vivifying it, will endure as long as man himself. Do you regard God as *a* Person? Is he a Personal God? I should say 'Yes' to one man, and 'No' to another, according to what I believed he meant by the word 'person.' If by the word 'person' you mean simply intelligent, conscious being, without regard either to limitation or illimitation, then I should answer that God is Personal. It is no rhetorical personification to say to Him, 'O Thou!' nor are the words breathed into unresponsive vacuity. What-

ever else He is, there must be in him that to which our moral and intellectual and affectional nature corresponds, and which it feebly shadows forth."

And what is thus true of God as a need of humanity is true of Christ, the revealer of the divine, and of the treasured grace of his gospel. Cut away all this, and you cut away with the same stroke the taproot of man's essential nobleness; you make him a mere stake driven into the earth, and then tell him to bud and blossom and cover himself with golden fruit. He can do that when your gate-post can bear figs. So the very destroyers of all theistic and Christian truth know and confess. The atheistic apologist, cited not far back, in the same treatise admits all that is here claimed, in these homesick words:—

"It is useless for reason to convince itself to weariness that Christianity is a fable, and to go on showing plainly to our eyes how it grew out of its earthly root, while the heart keeps protesting that it contained a response to her need, whose absence leaves her cold and void. It would be much better for reason to cease his claim to be solely attended to, till her want has been supplied."

Her want cannot be supplied by a half-way Christianity, still less by retaining the mere name of this venerable faith, while all which it signifies historically and doctrinally is evaporated. What the *Westminster Review* said, a dozen years ago, of the ideological travesties of the gospels, is just as true, in their measure, of all these devitalizing processes to which Christ and His salvation are subjected. We have nothing to do with this reviewer's purpose while accepting his criticism. "Melt the Christian history into myth, and what remains of the Christian hero? Every man must make his own Christ, and build his church, not on a rock of fact, but on the quicksand of fancy. An ideal Christ is next to no Christ at all. Phantom Saviours, phantom Christians, and phantom churches may be very well suited to the deceptive twilight of Hegelian or German metaphysics; but we are convinced they will all disappear ere they have long been imported into the broad noonday of English common-sense. Christianity is either a history, or it is nothing. It is true *or* false, not true *and* false. What is a fiction in reason is not a fact in faith." Mr. Frothingham pleads for the "new" infidelity as religious and constructive, in a protest

which is more pathetic than strong against the old and destructive antichristianism. "Shall we go on" (he asks) "protesting, debating, pulling down, when there are so many millions of souls asking and seeking for something better to come? . . . The new infidelity admits the need and comes forward to satisfy the claim." The admission is unavoidable, but the satisfying of this world-wide and ever-deepening want is impossible, so long as they persist in leaving out of their gospel "the Lamb of God who taketh away the sin of the world."

But it is time to say that our reasons for believing that the religion of the gospels will overcome and supplant philosophical infidelity do not mainly lie in the weaknesses, the falseness, of these nihilistic and demoralizing misbeliefs. Genuine Christianity has positive forces of immense power. The proof of this is analytical, experimental, historical. The past predicts the future; but the past has gathered up and brought along with it a vast accumulation of impediments which has hindered the effectiveness and slowed the speed of all former Christian consecration. When the "Great Eastern" was dry-docked the last time, several schooner-loads of barnacles were scraped off her copper, which had made her hardly better than a log on the water. This has been too much the misfortune of our faith, ecclesiastically, theologically, practically. It is at last going through a scraping process, which promises the very best results. Only let it stop before any leaks are made in the solid oak. The nearer the gospel can be brought to "the simplicity that is in Christ," the better adaptation will it have to quiet the intellectual as well as the spiritual restlessness of men. It will bear the demand, and cheerfully meet it, to hold no position as vital which cannot be justified at the bar of right reason in any sphere which reason is competent to supervise. The claims of the reasoning faculties are valid, not as the revealer but as the critic of truth, finding their "highest function," in the expressive language of Dr. Bushnell, "as a veto-power to stop off faith from what might be credulity or extravagance." Christianity can rationally abide the challenge to show cause why a religion for humanity has and must have a supersensuous and superhuman sphere of facts and verities revealed to faith, which cannot collide with reason because

they lie in a region too high for its present range of travel. The supernaturalism of the New Testament ceases to be a drag on its progress, if candidly studied. Christ's miracles are seen to have been the legitimate counterpart of his sinless, God-like life. Needed at first "as the seal of God to the proclamation of the New Kingdom, to us they are but fresh revelations of His will. We appeal to them, not to prove the truth of Christianity, but to illustrate its dissemination. . . . A belief in these miracles enables us to solve problems which would otherwise be insolvable, as well as to embrace moral conceptions which would otherwise have found no illustration."¹ The gospel will triumph over philosophical unbelief, not by abandoning, but by holding fast the position that (to quote again from Bushnell) it is this very "faith-power in man" which opens the "gate that lets in all the inspirations, revelations, unctions, gifts, and so in a very peculiar sense, all the higher endowments of power." This will bring back the ancient joyousness of Christian belief, which has almost been refrigerated out of our religious intellectualism, thus demonstrating, by the unhappy converse of an unblest and unblessing piety, that "the joy of the Lord is our strength" in coping with infidel superciliousness as well as all other kinds of spiritual perverseness.

This infidel pride and pugnacity has a strong entrenchment in the earthworks of modern science. To the popular apprehension, Christianity has here its most formidable opponent, not perhaps so much on account of direct issues as yet made with essential Christian doctrine, as from the general seemingly adverse bearing and spirit of scientific research upon the commonly accepted biblical cosmology and anthropology. But the Christian cause need borrow no trouble from this quarter; for whatever is true, on both sides of this line, will readily and necessarily coalesce in the common work of human improvement. Whatever in either is untrue, will be found to be untenable and must be thrown aside. The Bible does not stand in our present views of its scientific requirements. Christianity is not pledged to these; its triumph does not demand their vindication. It will meet all thorough, genuine inquiry into

¹Farrar's *Life of Christ*, Albany Ed., p. 8.

nature in all its departments, and appropriate the results as its legitimate aids in making all things new. However materialistic is the existing drift of scientific investigation and experiment, there is enough most weighty protest against this from many of the ablest scientists of the day, to prove that it does not come from the rigid conditions of the subject, but from much more personal sources. These, of course, cannot ultimately control the conclusions involved. Natural science cannot settle down on an atheistic basis, under the reign of unconscious law, so long as it is self-evident that law always proclaims a law-maker and a law-administrator. This fact guarantees the success of this revelation of God's character, will, and grace in Christ, in winning the confidence and satisfying the spiritual wants of a race so needy and self-helpless as ours.

The hope of the gospel, in its struggle with infidelity of any kind, is not in formal controversy. The age of polemics is past. Christianity will more and more depend upon the leavening power of the truth and grace which are in it to displace the sceptical temper of the times. It must bring to the front and keep there, in modest and unfailing manifestation, the honest, incorruptible righteousness which is in it. It must purify itself, even as Christ is pure, and thus hold the unbelieving minds around it to the cardinal fact that salvation through Christ is doing a work for society's moral renovation, which infidelity, even as educated and self-restrained as that of Stuart Mill or Herbert Spencer, has never even attempted. Where conscience is at all enlightened, the conviction is deep and general that the right and the good will prevail, because they ought. We accept this as the Divine order in our world, which must ultimately rule, so far as it is morally possible. We predict victory to a sound Christianity, because, more than any other actual or conceivable regenerating force, it possesses the elements of the right and the good. It carries, in its very life, the rectifying and energizing spirit of Christ. It presents His manhood as the model of humanity, and His grace as the moulder of humanity into this pattern. It gives no countenance, but a steady and withering rebuke, to the wretched divorce of religion from morality, of which, just

now, there is an infectious epidemic in the churches. Philosophical infidelity admits the excellence, surpassing every other type, of the Christ-character. When it also sees what alone can reproduce this in its fulness, it must accept the moral demonstration. Evangelical Christianity is suffering from over-organization. It takes too much of its strength just to carry this cumbrous armor of Saul. This has a bad effect in stimulating much unrighteousness, nursing many sordid, divisive, and variously evil passions. A first necessity of the triumph of Christianity over keen-sighted and logical critics is a real and unmistakable unifying of itself in loving and self-renouncing brotherhood. It is carrying too much weight for a race or a warfare. Its ecclesiasticism and its theology are alike too bulky. The camel is again too big for the needle's eye; it needs to unload before going further. The churchism of the age will bear an immense reduction in the line of union; its dogmatics, in the direction of a return to a biblical statement and method. The religion which is to win the field will keep very closely to the supreme demand of that filial love and loyalty to God which is the only sure basis of a true love to man, and which, in both of these branches, must find its source and support in the grace of Christ and the indwelling of His Holy Spirit.

The church has in its especial keeping the only solution of the ominous "capital and labor" question, out of whose angry bosom the socialistic infidelity, now so rampant, draws much of its bitter sustenance. That cure for this evil is in the thorough application of the Master's rule, "And as ye would that men should do to you, do ye even so to them,"—a law of business intercourse which has never yet won the practical assent of the majority of Christ's professed friends. When Christian piety shall put itself, by these self-emancipations and better equipment, into its best living and working conditions, then, whether its antagonist be philosophical infidelity or any other development of human unbelief, either of the misled head or the evil heart, the ever-present spirit of Christ will have, at last, a fair chance to show what the Divine love can do in satisfying the religious wants of men, in anchoring their souls to a firm, immortal hope, and thus also setting communities of men well

forward on the path of their only thorough deliverance from social demoralization.

In making this hopeful survey of the great conflict between Christianity and Infidelity, it is not forgotten that, in the judgment of able students, the final and most mighty form of Antichrist will be manifested in the concentrated malignancy, cruelty, and pride of an atheistic philosophy, whether organized under the leadership of some gigantic devastator in the earth, or diffused through the world in many shapes of virulent and destructive unbelief. However this may be, the utmost concentration or distribution of error and wrong can only work more energetically in the interests of anarchy and deeper unrest to men and nations. Nations cannot remain, if they temporarily become, atheistic. Surface revolutions do not change the underlying principles of this strife. Nothing can ultimately and forever rest on a false centre. "Wherever moral truth has started into being, humanity claims and guards the bequest. Each generation gathers together the imperishable children of the past, and increases them by new sons of light, alike radiant with immortality."

J. T. TUCKER.

Boston, Mass.

WRENTHAM, MASS.

SKETCHES OF ITS ECCLESIASTICAL HISTORY.

WRENTHAM is situated about midway between Boston and Providence, and was originally a part of Dedham; one of the old boundaries still remaining in Wrentham retains the name of Dedham Rock. Dedham was about the seventeenth settlement in the Massachusetts Colony. Its first inhabitants were a serious, godly people, who, like many others, were compelled to leave their homes in England on account of their religious principles. They seem to have migrated from different parts of England, and were not much known to each other before they came over.

Several of the original inhabitants of Dedham obtained grants of land in the northern part of the town, in what is now Wrentham, and began early to remove their families thither. A few years later, the proprietors applied to the town of Dedham to be set off as a separate precinct, which was done in the spring of 1661. About twelve years later, viz., in October, 1673, they petitioned the General Court to be incorporated as a town. They took the name of Wrentham from a town in England of the same name, from which some of the settlers had come. There were but sixteen families in the town when it was incorporated.

Before the town was incorporated, or a church was formed, the people took measures to secure to themselves the stated preaching of the gospel. They entered into a sort of covenant for this purpose, and applied to Mr. Samuel Mann, a candidate for the ministry, to come and labor with them. Mr. Mann was born in Cambridge, and was a graduate of Harvard College in 1665. Although the people had, as yet, no house of worship and no proper ecclesiastical organization, Mr. Mann acceded to their request. He came and labored with them for several years, until the people were driven from their rude farms and dwellings by Philip's Indian War. The Indians came and burned all their houses except two. These were spared because they were supposed to be infected with the small-pox, and the savages did not dare to approach them.

As the people had all seasonably retired, no one of them was killed.

At the close of the war the people generally returned to their deserted settlements, and so great was their regard for the services of religion and for Mr. Mann, that they invited him to return with them. He was at this time preaching at Milton, with a prospect of settlement ; but he loved his former charge at Wrentham, and concluded to return and take his lot with them. They came back to their deserted homes in the summer of 1680, having been absent something more than four years.

In the following year, notwithstanding their present trials and straits, they began to lay their plans for a house of worship, which was finished in 1684. Eight years after, in 1692, a church was first gathered, and Mr. Mann was settled over it. He preached his own ordination sermon. Why it was so long after the town was incorporated before the church was formed and the pastor settled, we do not know. We are sure it could not have been from any lack of affection and interest between the parties.

It was the custom of our fathers to organize their churches with a few leading members, putting on them the responsibility of admitting others. Seven was a favorite number with which to commence a church, and the following Scripture was often quoted to justify it: "Wisdom hath builded her house ; she hath hewn out her seven pillars." Prov. vii, 1. The Wrentham church consisted, at first, of only ten members.

The first minister of Wrentham was no ordinary man. He had the reputation, among his contemporaries, of being not only a very good man, but a great and learned one. A sermon of his on Gen. i, 1, was published by his descendants in 1801, just one hundred years after it was preached. The subject was, "The creation of the world," and it certainly is a very able discourse for the time it was delivered.

Mr. Mann died in the year 1719, in the seventy-second year of his age, and in the forty-ninth of his whole ministry, twenty-seven years after his ordination. He left a numerous posterity, being the ancestor, perhaps, of all the Manns in this vicinity. His son Theodore and his grandson Thomas were successively deacons in the church in Wrentham for almost a century.

After the death of Mr. Mann, the church remained destitute of a pastor only seven months. His successor was the Rev. Henry Messenger, a graduate of Cambridge in the class of 1717. About two years after his ordination, the second house of public worship was built,—much larger and more commodious than the first.

Up to this time Wrentham contained a very large territory, embracing what are now four or five towns; yet the people constituted but one church and society, and continued to worship together. But in 1737, seventeen years after the building of the new church, they had become so numerous, and had been so much prospered and blest, that they decided to become two bands. The people of the west part of the town, at their own request, were constituted a parish by themselves. A new church was organized in what is now Franklin, and on the 8th of November, 1738, the Rev. Elias Haven was settled over it in the work of the Lord. He too was a graduate of Cambridge, in the class of 1733.

It was during the ministry of Messrs. Messenger and Haven that the Great Awakening took place in this country, commonly called the Whitfieldian revival. It prevailed in Boston and in most of the adjacent towns. It prevailed extensively in both the parishes in Wrentham, and both the ministers were earnestly engaged in it. They prayed and labored assiduously for its advancement in their own parishes, and in other places, and more two hundred in Wrentham made a public profession of their faith.¹ The pastors united with more than a hundred other ministers in different parts of New England in bearing a solemn testimony to the revival, as a glorious and powerful display of Divine grace and an inestimable blessing to our land. Messrs. Messenger and Haven also drew up a long and interesting account of the revival in Wrentham, which was published in Prince's *Christian History* for 1743, pp. 236-250.²

¹ Neither of the churches in Wrentham ever practised what was called the half-way covenant. All who joined these churches were received to full communion.

² The *Christian History* was a weekly newspaper, and the first religious newspaper that was ever published. It grew out of the Great Revival; was edited and published by Mr. Thomas Prince, Jr., son of one of the pastors of the Old South Church, Boston, and was continued through the years 1743 and 1744. A few copies were preserved and bound, and are still extant,—a rare and valuable work

In the year 1750, Mr. Messenger died, in the fifty-fifth year of his age and the thirty-second of his ministry. A contemporary bears the following testimony to his worth: "He was a gentleman of unblemished reputation and highly esteemed for his piety and virtue. He had the character of a plain, faithful, affectionate, and profitable preacher. And though he was of a slender and feeble constitution, yet he was abundant in labors among the people of his charge, and spared no pains in promoting the interests of the Redeemer and the good of souls. When all the people saw that he was dead, they mourned for him as Israel did for Aaron."

Only four years after his decease, the Rev. Mr. Haven was called to follow him. He was an excellent preacher and pastor, but for several of his last years was able to do but little for his people. He had a lingering consumption, which at length wore him out. Death had no terrors for him. He welcomed it as a messenger to release him from a world of sin and pain into the presence of his Lord, which was far better. So great was the attachment of his people to him that, during most of his long sickness, they supplied the pulpit at their own expense, and suffered him to retain his salary.

After the death of Mr. Haven, the pulpit of the West parish remained vacant for about six years, when the Rev. Caleb Barnum became their minister. He, like his predecessor, was a graduate of Cambridge, but received his degree out of course, after his settlement. He was ordained in 1760. His ministry was short for those times and not altogether peaceful. Difficulties arose between him and some of his people, which led him to seek a separation. He was dismissed in 1768. He was afterwards settled in Taunton.

When the news of the battle of Lexington reached his people, he preached a sermon to them which roused both himself and them to fly to the service of the country. In the winter of 1776 he entered the army as chaplain to the 24th Regiment, then stationed near Boston. He accompanied his regiment to New York, and thence to Montreal. In the retreat from Canada he suffered great hardships, which brought on a disease which terminated his life. He died in great serenity and peace at Pittsfield, Mass., expressing the utmost confidence in

the goodness of his country's cause. "Had I a thousand lives," he said, "I would willingly lay them down for my country."

The pulpit in West Wrentham was again vacant for five years, when it was happily supplied by the settlement of Rev. Nathaniel Emmons. He was ordained April 21, 1773. The parish was incorporated as a town in 1778, and took the name of Franklin, in honor of Dr. Benjamin Franklin. When Dr. Franklin heard of it, he proposed to make the new town a present. It was suggested to him that he might give them a bell; but he said, "No; I presume they prefer sense to sound; I will send them a library."

Dr. Emmons continued to be the pastor of Franklin — its principal attraction and ornament — for the next fifty-four years. His entire ministry was sixty-seven years. It is no part of our present plan to write an obituary of Dr. Emmons. His name, though indelibly associated with Franklin, does not belong to it exclusively. It belongs rather to his country and to the whole church of God.

We turn, now, from what had been long known as the West parish in Wrentham, to speak of the original parish. We have said that the Rev. Mr. Messenger died in 1750. He was succeeded, after a vacancy of about nine months, by the Rev. Joseph Bean, a native of Cambridge, and a graduate of Harvard College, in the class of 1748. His health was always delicate, but his diligence and fidelity in the discharge of his duties were most exemplary. His parish was a dozen miles in length, over which he was obliged to ride on horseback at all seasons and in all weathers, to visit the sick, to bury the dead, to direct the inquiring, to comfort the afflicted, and to visit and catechise the schools. Dr. Emmons preached his funeral sermon and pronounced his eulogy, in which he speaks of him as a man of distinguished piety and usefulness. He married a daughter of his predecessor, and trained up a large family, the most of whom lived to advanced age. He preached an historical sermon at the close of the first century after the incorporation of Wrentham, which is highly creditable to him as a man of learning and godliness.

At this time the town is said to have contained four hundred and sixty families, and twenty-six hundred persons. They

were occupying their third house of worship, which was a large, imposing structure, and stood through the first quarter of the present century. When removed it was about as sound and strong as when it was built. Mr. Bean died, greatly lamented, in the year 1784.

The first slice from old Wrentham was taken from the western side, in the separation of what became Franklin. The time had now come for a separation from the eastern border. The town of Foxborough was taken almost entirely from Wrentham, and was incorporated in 1778. It has had several ministers in the Congregational society, but we believe none of them have died there! It was a small town originally, but has grown, chiefly by its manufactures, to be one of the finest villages in the country. It has three religious societies, — Congregationalist, Universalist, and Baptist. There lived in Foxborough, many years ago, a venerable man by the name of Shepard. He used to boast that he had lived in two counties, — Suffolk and Norfolk, — and three towns, — Dedham, Wrentham, and Foxborough, — and had never changed his residence. He lived to be more than a hundred years old.

We turn again to the original town of Wrentham. Good Mr. Bean died in 1784, and was succeeded by the Rev. David Avery in 1786. Mr. Avery was a graduate of Yale College in 1769, and studied divinity with Dr. Wheelock of Dartmouth College. He was for some time a missionary among the Oneida Indians. He was settled at Windsor, Vt., in 1773, but was dismissed in 1777 that he might be a chaplain in the army. He was present at the taking of Burgoyne, at the capture of the Hessians at Trenton, and at the battle of Princeton. After serving in the army more than three years, he retired from it, and was settled at Bennington, Vt., in 1780, and dismissed in 1783. His next settlement was in Wrentham in 1786, where he remained about eight years.

Mr. Avery was a large, portly man, of fine personal appearance and manners; had a powerful voice, and was a fluent speaker. He was better calculated to get a parish than to keep one. His previous settlements had been short, and his stay at Wrentham was not long, — not half that of either of his predecessors. Difficulties sprang up, growing partly out of

some peculiarities in his theology, but more from his overbearing manner in the pulpit, and from imprudent speeches on both sides. I have heard it said that "the main object of a minister's wife is to bear all the blame." If this be so, the tradition is that Mrs. Avery pretty fully accomplished it; at any rate, she was a good deal blamed.

These difficulties increased from year to year, until they could no longer be endured, and an effort was made to effect a separation. A council was called for this purpose, which declared the pastor dismissed, and the meeting-house was shut up. There were other councils, in this connection, of which we need not speak particularly. That to which we have referred was the principal one, and that on which the main issues depended. Mr. Avery and his friends, who were pretty numerous, did not think that he was properly dismissed; they claimed that he was still the legal pastor; and as the meeting-house was shut up, he opened a meeting in his own large, unfinished house, where he preached and performed ministerial services every Sabbath. Our own first recollections of going to meeting are connected with the services in Mr. Avery's house.

In due time Mr. Avery sued the parish for his salary, and this brought on a perplexing trial. Mr. Avery's lawyer was the late Judge Howell, of Providence, while the celebrated James Sullivan, afterwards governor of Massachusetts, appeared against him. The case was decided in favor of the parish, and Mr. Avery was declared to have been legally dismissed.

The old church and society was now divided, each church claiming to be the first, and neither taking measures to form a new church; and as both had their advocates among neighboring churches and ministers, — Mr. Sanford of Medway siding with Mr. Avery, and Dr. Emmons against him, — both were acknowledged by one and another to be the original church in Wrentham.¹ The opponents of Mr. Avery retained the meeting-house, and established public worship there, while the other party organized a separate parish and procured

¹ Probably no person now living can determine precisely how this matter stood. It is certain that Mr. Avery and both the deacons, and probably a majority of the acting members, went with the North Church, while the rest of the church and a large majority of the society went the other way.

an act of incorporation, calling it the "North Parish in Wrentham." They built a house of worship for themselves.

This was a long and bitter struggle. It cost the town of Wrentham, as we have often heard it remarked, more than the Revolutionary War. Strong party feelings and prejudices were excited on both sides, families and neighborhoods were divided, and it was a long time before old friends could come to treat each other civilly. Neighboring churches had become more or less involved, their fellowship was broken, and it was a long time before the breach could be healed. One of the questions long agitated between the churches was, "Which is rightfully the first?" This was finally adjusted by agreement that one should be called the North Church and the other the Centre.

But time and the grace of God are effectual healers. Old passions have subsided, prejudices have been done away, and for long years the two churches in Wrentham have been in as cordial friendship and harmony as any churches in the country.

When the church in Wrentham had been divided, and the North Church had become established in another part of the town, it was undoubtedly the expectation of Mr. Avery that he should be its pastor. But the people decided differently. They thought it best for all concerned that he should retire, and that the pastoral charge should be given to some other man. Mr. Avery removed his family to a farm belonging to his wife in a part of Mansfield, Conn., where he gathered a church and preached for several years. In 1817 he visited a married daughter in Virginia, and notwithstanding his age (seventy-one) he accepted a call to settle there in the ministry; but he suddenly died the day previous to his installation. The ministers who assembled to install him assisted at his funeral.

Mr. Avery was converted under the preaching of Whitefield, and lived and died an earnest and devoted Christian. He published several sermons and other pamphlets, which were highly creditable to him as a preacher and a writer.

The first pastor of the North Church in Wrentham was the Rev. John Cleaveland, uncle of the late Rev. Dr. Cleaveland and of Prof. Cleaveland of Bowdoin College. He was born at Ipswich in the year 1750, had not a collegiate education, but received the degree of A. M. from Dartmouth College in 1803.

He was for several years a chaplain in the Revolutionary War. On leaving the army, he was settled at Stoneham, in 1785, and was dismissed in 1794. He was installed over the church at North Wrentham in June, 1798, and continued there till his death in 1815. Mr. Cleaveland was an instructive and useful preacher, though not eloquent. His sermons were experimental and practical, eminently so; better adapted to assist the memory, enlighten the understanding, stir the conscience, and penetrate the heart, than to excite the admiration or gratify the curiosity of his hearers. His labors were patient and successful. He devoted two afternoons regularly every week to pastoral visitation. He had the rare faculty of turning conversation to useful subjects and of introducing pertinent and serious remarks with ease and propriety. His labors in North Wrentham were singularly blessed. He was favored with several seasons of religious interest among his people, in which a large proportion of them, especially the young, were hopefully converted. It was under his faithful ministry that the writer commenced a religious life, and became a member of the church.

Mr. Cleaveland died most peacefully in the winter of 1815, and Dr. Emmons preached his funeral sermon. His text was in Phil. ii, 20, "I have no man like-minded, who will naturally care for your state." This text could appropriately be applied to Mr. Cleaveland. He published several occasional sermons; but his heart, his hands, and his time were devoted chiefly to his people.

Since the death of Mr. Cleaveland, North Wrentham has had several ministers, and has passed through some trying changes. The church was at one time divided, and so continued for several years. It is now happily united, and the parish has become a town by the name of Norfolk. It contains also a Baptist society and a meeting-house.

The successor of Mr. Avery in the Central Church in Wrentham was the Rev. Elisha Fisk, who was settled in 1799, and is said to have been the forty-ninth candidate. He was born in West Medway, but removed with his parents, while a child, to Upton. He was graduated at Brown University in 1795, and spent the next three years at the college as a

tutor. He studied divinity with Dr. Hitchcock, of Providence, who was an Arminian, perhaps a Unitarian, who preached his ordination sermon. It was uncertain when Mr. Fisk was settled on which side he would fall; but his early education, his surroundings, and the grace of God inclined him to the right side. He became an evangelical, orthodox minister, though never so outspoken and decided as some of his neighbors.

At the time of his ordination the church was in a very weak and low state. It was reduced to ten acting members, and these were not united among themselves. But the new pastor was the right man in the right place. "Of an observing mind, careful and conciliating in his conversation and manners, interesting and popular in his pulpit performances, he succeeded, as few other men could, in holding together very discordant materials, not only at the commencement of his ministry, but through the vicissitudes of more than fifty years." He was a prudent man and a peacemaker.

Mr. Fisk was blessed with repeated revivals of religion. In 1805, fifty-one were added to his church; in 1815-16, sixty-four were added; in 1821, forty-four were gathered in; and in 1852 (after the settlement of his colleague), fifty-eight.

Mr. Fisk was sound in doctrine, fervent in his devotions, and laborious in doing good. He had a fondness for society, and made himself an agreeable companion. He was a man of decided intellectual ability. Had he applied himself as closely to study as some ministers, he might have accomplished almost anything in the line of his profession which he had been pleased to attempt. He was always busy and contrived to perform a vast deal of outdoor service. He was usually present on public occasions, and is said to have attended one hundred and fifty ecclesiastical councils. He was sole pastor of the church in Wrentham forty-four years; his whole ministry was fifty-two. He continued to preach with his usual acceptance almost to the last. He died in January, 1851, in the eighty-second year of his age. He was buried on the very day of the regular meeting of the Mendon Association at his house. The brethren came together according to appointment, but it was to follow their departed brother to his grave. Mr. Fisk pub-

lished several occasional addresses and sermons, which were well received.

In 1843 the Rev. Horace James was settled as colleague with Mr. Fisk. He was dismissed after a few years and was settled in Worcester. From Worcester he went into the army as chaplain, and has recently died. He was a popular preacher, a forcible writer, and a genial, agreeable, and useful man.

He was succeeded by the Rev. William L. Ropes, now librarian of the Andover Theological Seminary, and he by Rev. Charles L. Mills, whose ministry continued about two years. Since his dismissal the pulpit has been very acceptably supplied by Rev. William R. Tompkins, who holds the position of acting pastor. But these later settlements are too recent to become matters of history.

There has long been an incorporated Baptist society in South Wrentham. There is also an Episcopal society, with a church and a pastor, near the middle of the town.

It is remarkable that, in all the changes through which the original town of Wrentham has passed, it has always been favored—and so have its several offshoots and branches—with faithful evangelical preaching, and this preaching has been followed with its appropriate results,—frequent revivals, flourishing churches, and a sober, substantial, well-ordered community. The prayers of a Puritan ancestry have been answered upon it, and their spirit and example have been regarded.

The people of Wrentham have always been distinguished as the promoters of education. Its common schools have been well sustained; and many years ago an academy was incorporated. It was endowed in part by the State and partly by the munificence of Mr. Benjamin Day, a venerable citizen and member of the church, from whom it took its name. It has been a means of preparing many young men for college and of conferring upon a much larger number a higher education than could be acquired in the common schools.

Indeed, the people of Wrentham have much occasion to say with the Psalmist, "The lines are fallen unto me in pleasant places, yea, I have a goodly heritage."

ENOCH POND.

Bangor, Me.

CONGREGATIONAL THEOLOGICAL SEMINARIES IN 1877-78.

THE following lists are compiled from the printed catalogues, with additions by letters and information in manuscript.

The seminaries are arranged in the alphabetical order of the towns and cities in which they are located.

The date following the office of a professor is that of the year when he entered upon that professorship. If he was earlier a professor in some other department, we have mentioned the fact in parenthesis.

The students are arranged in one catalogue, alphabetically, to facilitate reference. In this catalogue a dash under "College" signifies that the person has not been a member of any college; the name of a college, with a dash where the year would come, signifies that the person was once a student in that college, but did not become a graduate; a blank in either case signifies our ignorance.

The following list of abbreviations of names of colleges has been prepared after careful survey of the whole field. To secure uniformity, we are obliged to make several changes from the abbreviations used in some catalogues. Our rule is, in case of conflict, to use the simple initials for the older catalogues and more extended abbreviations for the later ones.

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|---|---|
| Ac. C. Acadia College, Nova Scotia. | My. C. Maryville College, Tennessee. |
| A. C. Amherst College, Massachusetts. | M. A. C. Massachusetts Agricultural Coll. |
| A. U. Atlanta University, Georgia. | McK. C. McKendree College, Illinois. |
| Bal. C. Bala College. | M. C. Middlebury College, Vermont. |
| Ba. C. Bates College, Maine. | Mon. C. Monmouth College, Illinois. |
| Bel. C. Beloit College, Wisconsin. | Mt. A. C. Mt. Allison College, Nova Scotia. |
| Bl. U. Blackburn University, Illinois. | N. N. B. O. National Normal School, Ohio. |
| Bos. U. Boston University, Massachusetts. | O. C. Oberlin Collin, Ohio. |
| B. C. Bowdoin College, Maine. | O. W. U. Ohio Wesleyan University. |
| B. U. Brown University, Rhode Island. | Ol. C. Olivet College, Michigan. |
| Carl. C. Carlton College, Minnesota. | Ott. U. Otterbein University, Ohio. |
| C. of C. N. Y. College of the City of New York. | Pac. U. Pacific University, Oregon. |
| Col. U. Colby University, Maine. | Pal. C. Palatinate College, Pennsylvania. |
| Col. C. Columbia College, N. Y. | R. C. Ripon College, Wisconsin. |
| D. C. Dartmouth Coll., N. Hampshire. | Tab. C. Tabor College, Iowa. |
| D. U. Denison University, Ohio. | U. C. University of Chicago, Illinois. |
| F. & M. C. Franklin & Marshall Coll., Penn. | U. Ice. University of Iceland. |
| G. C. Griswold College, Iowa. | U. M. University of Michigan. |
| G. D. Gymnasium, Dresden, Germany. | U. N. Y. University of New York. |
| Ham. C. Hamilton College, New York. | U. T. University of Toronto, Canada. |
| H. C. Harvard College, Massachusetts. | U. Vt. University of Vermont. |
| Hills. C. Hilledale College, Michigan. | Urs. C. Ursinus College, Pennsylvania. |
| Hl. C. Hiram College, Ohio. | Vic. C. Victoria College. |
| Hob. Col. Hobart College, New York. | Wab. C. Wabash College, Indiana. |
| Hop. C. Hope College, Michigan. | W. U. Wesleyan University, Connecticut. |
| H. U. Howard University, D. Columbia. | W. R. C. Western Reserve College, Ohio. |
| Ill. C. Illinois College. | Westm. C. Westminster Coll., Pennsylvania. |
| Ia. C. Iowa College. | Whit. C. Whittier College, Iowa. |
| Ia. S. U. Iowa State University. | W. C. Williams College, Massachusetts. |
| K. C. Knox College, Illinois. | Witt. C. Wittenburg College, Ohio. |
| L. C. Luther College, Iowa. | Wy. S. Wyoming Seminary, Pennsylvania. |
| Mar. C. Marietta College, Ohio. | Y. C. Yale College, Connecticut. |

I. ANDOVER THEOLOGICAL SEMINARY,

ANDOVER, MASS.

Opened for instruction, Sept. 28, 1808.

FACULTY.

- Rev. EDWARDS A. PARK, D. D., Abbot Professor of Christian Theology. — 1847. (Professor of Sacred Rhetoric, 1836-47.)
 Rev. JOHN L. TAYLOR, D. D., Smith Professor of Theology and Homiletics (in the Special Course) and Lecturer on Pastoral Theology. — 1868.
 Rev. AUSTIN PHELPS, D. D., Bartlett Professor of Sacred Rhetoric. — 1848.
 Rev. ROBERT C. SMITH, D. D., Brown Professor of Ecclesiastical History. — 1863.
 Rev. J. HENRY THAYER, D. D., Associate Professor of Sacred Literature. — 1864.
 Rev. CHARLES M. MEAD, Hitchcock Professor of the Hebrew Language and Literature. — 1866.
 Rev. J. WESLEY CHURCHILL, Jones Professor of Elocution. — 1868.
 Mr. WILLIAM W. EATON, B. A., Assistant to the Associate Professor of Sacred Literature.
 Rev. AUGUSTUS C. THOMPSON, D. D., Lecturer on Foreign Missions.
 Rev. HENRY M. DEXTER, D. D., Lecturer on Congregationalism.
 Rev. ALEXANDER H. CLAPP, D. D., Lecturer on Home Missions.
 Rev. WILLIAM L. ROPES, A. M., Librarian.

II. THEOLOGICAL SEMINARY,

BANGOR, ME.

Opened for instruction, November, 1817.

FACULTY.

- Rev. ENOCH POND, D. D., President, Professor *Emeritus* of Ecclesiastical History. — 1855-1870, *Emeritus* 1870. (Professor of Theology, 1832-55.)
 Rev. DANIEL SMITH TALCOTT, D. D., Hayes Professor of Sacred Literature. — 1839.
 Rev. CYRUS HAMLIN, D. D., Buck Professor of Christian Theology, and Lecturer on Church Polity and Pastoral Theology. — *Pro Tem*.
 Rev. LEVI L. PAINE, Waldo Professor of Ecclesiastical History, 1870; and Librarian.
 Rev. JOHN S. SEWALL, Fogg Professor of Sacred Rhetoric and Oratory, 1875; and Secretary of the Faculty.

III. THEOLOGICAL SEMINARY,

CHICAGO, ILL.

Opened for instruction, October, 1858.

FACULTY.

- Rev. FRANKLIN W. FISK, D. D., Wisconsin Professor of Sacred Rhetoric. — 1858.
 Rev. JAMES T. HYDE, D. D., Iowa Professor of Pastoral Theology and Special Studies. — 1870.
 Rev. GEORGE N. BOARDMAN, D. D., Illinois Professor of Systematic Theology. — 1871. Also, Librarian.
 Rev. THEODORE W. HOPKINS, A. M., Sweetser and Michigan Professor of Ecclesiastical History. — 1874. Also, Instructor in New Testament Exegesis.
 ———, New England Professor of Biblical Literature.
 Prof. BERNHARD MAIMON, PH. D., Instructor in Hebrew.
 Rev. A. S. KEDZIE, Dowagiac, Michigan, Financial Secretary.
 Rev. GEORGE S. F. SAVAGE, D. D., 112 West Washington Street, Treasurer.

IV. THEOLOGICAL INSTITUTE OF CONNECTICUT,

HARTFORD, CONN.

Opened for instruction in 1834.

FACULTY.

Rev. WILLIAM THOMPSON, D. D., Nettleton Professor of the Hebrew Language and Literature. — 1834.

Rev. WILLIAM S. KARR, D. D., Riley Professor of Christian Theology. — 1876.
 ———, Professor of Homiletics and the Pastoral Charge.

Rev. C. D. HARTRANFT, D. D., Waldo Professor of Biblical and Ecclesiastical History. — 1878.

Rev. MATTHEW B. RIDDLE, Hooper Professor of New Testament Exegesis. — 1872.

Mr. G. T. HINBARD, Teacher of Elocution.

Lecturers on the Carew Foundation, 1878.

Pres. SAMUEL C. BARTLETT, D. D.; Rev. JOHN HALL, D. D.; Rev. WILLIAM M. TAYLOR, D. D.; Rev. LLEWELYN D. BEVAN, D. D.; Pres. JULIUS H. SEELYE, D. D.

V. THEOLOGICAL DEPARTMENT OF YALE COLLEGE,

NEW HAVEN, CONN.

Opened for instruction in 1822.

FACULTY.

Rev. NOAH PORTER, D. D., LL. D., President (1871), and Clark Professor of Moral Philosophy and Metaphysics. — 1846. (Temporary Professor of Theology, 1859-66.)

Rev. LEONARD BACON, D. D., LL. D., Lecturer on Church Polity and American Church History. — 1871. (Temporary Professor of Theology, 1866-71.)

Rev. GEORGE E. DAY, D. D., Holmes Professor of the Hebrew Language and Literature, and Biblical Theology. — 1866.

Rev. SAMUEL HARRIS, D. D., LL. D., Dwight Professor of Systematic Theology. — 1871.

Rev. JAMES M. HOPPIN, D. D., Professor of Homiletics and Pastoral Duties. — 1861.

Rev. GEORGE P. FISHER, D. D., Professor of Ecclesiastical History. — 1861.

Rev. TIMOTHY DWIGHT, D. D., Buckingham Professor of Sacred Literature. — 1858.

Special Lecturers.

Rev. ROBERT W. DALE, D. D., on Preaching.

Rev. JOHN HALL, D. D., on Lessons from Medieval Church History.

Rev. PHILLIPS BROOKS, D. D., on the Teaching of Religion.

Prof. S. WELLS WILLIAMS, LL. D., on the Religion of China.

Prof. LEONARD J. SANFORD, M. D., on the Preservation of Health.

VI. PACIFIC THEOLOGICAL SEMINARY,

OAKLAND, CAL.

Opened for instruction, June, 1869.

FACULTY.

Rev. JOSEPH A. BENTON, D. D., Professor of Sacred Literature. — 1869. Also, of Homiletics, *Pro Tem.*

Rev. GEORGE MOOAR, D. D., Professor of Systematic Theology. — 1870. Also, of Ecclesiastical History, *Pro Tem.*

Lectures are given weekly, during the year, by the leading pastors of the State.

VII. THEOLOGICAL DEPARTMENT OF OBERLIN COLLEGE,
OBERLIN, O.

Opened for instruction in 1835.

FACULTY.

Rev. JAMES H. FAIRCHILD, D. D., President (1866), Avery Professor of Moral Philosophy (1838), and Professor of Systematic Theology. — 1858. (Tutor in the College, 1839-42; Professor in the College, 1842-58.)

Rev. JOHN MORGAN, D. D., Professor of New Testament Literature and Biblical Theology. — 1835.

Rev. ELIJAH P. BARROWS, D. D., Professor of Hebrew and Old Testament Literature. — 1872.

Rev. HIRAM MEAD, D. D., Professor of Sacred Rhetoric. — 1869. Also, of Pastoral Theology. — 1875.

Rev. JUDSON SMITH, Professor of Church History and Positive Institutions. — 1870.

Rev. HENRY COWLES, D. D., Lecturer on Biblical Introduction.

Rev. A. HASTINGS ROSS, Lecturer on Congregational Church Polity.

Special Lecturers.

Rev. MARK HOPKIN, D. D., on the Biblical Idea of God.

Rev. HENRY M. DEXTER, D. D., on the History of Congregationalism.

Rev. SAMUEL WOLCOTT, D. D., on the Topography of the Holy Land.

Rev. JOSEPH COOK, on Modern Materialistic scepticism.

STUDENTS.

NAMES.	RESIDENCE.	College.	Year of Graduation.	Seminary.	Class.
Frank S. Adams,	Westboro', Mass.	A. C.	1877	A.	Jun.
George B. Adams,	Medway, Mass.	A. C.	1875	H.	Sen.
George D. Adams,	Springfield, Mass.	A. C.	—	H.	Jun.
George Alchin,	Guelph, Ont.	—	—	B.	Jun.
* Ira Buell Allen,	Geneva, Wis.	Bel. C.	1874	N. H.	Sen.
James Stewart Allen,	Windsor, N. S.	Mt. A. C.	—	B.	Jun.
Henry Clay Alvord,	Bolton, Ct.	U. N. Y.	1876	H.	Mid.
Amos W. C. Anderson,	Pleasant Grove, N. J.	—	—	B.	Jun.
Edward Payson Armstrong,	Mansfield Centre, Ct.	A. C.	1875	N. H.	Sen.
Anson G. P. Atterbury,	New York, N. Y.	Y. C.	1875	A.	Mid.
Milan Church Ayres,	Hamlin, Kan.	—	—	N. H.	Mid.
Mons Samuel Baker,	Chicago, Ill.	Carl C.	1876	N. H.	Mid.
Thomas Meinhard Balliet,	Lehighton, Pa.	F. & M. C.	—	N. H.	Jun.
Clarence H. Barber,	Canton, Ct.	A. C.	1877	H.	Jun.
Samuel Horace Barnum,	New Haven, Ct.	Y. C.	1875	N. H.	Mid.
Frank Frelinghuysen Barrett,	Chicago, Ill.	Bel. C.	1871	N. H.	Jun.
Hamilton M. Barlett,	Sacola, Ia.	Ia. C.	1874	A.	R. L.
Edward Hooker Baxter,	Middlebury, Vt.	M. C.	1876	N. H.	Jun.
Reuben Alvieu Beard,	Columbus, O.	O. W. U.	—	Ob.	Mid.
Clark S. Beardslee,	Coventry, N. Y.	A. C.	1876	H.	Mid.
George Benford,	Providence, R. I.	—	—	C.	S. C. 1.
John William Best,	New Wilmington, Pa.	Westm. C.	—	N. H.	Sen.
Howard Billman,	Sullivan, Ind.	Witt. C.	—	N. H.	Jun.
Charles Willard Bird,	Beblechem, Ct.	Y. C.	1876	N. H.	Jun.
George Hiram Bird,	Cambridgeport, Mass.	H. C.	1875	N. H.	Mid.
Charles E. Bisbee,	Boston, Mass.	—	—	A.	S. C.
Frank Anson Bissell,	Amherst, Mass.	W. R. C.	1876	N. H.	Mid.
Lemuel Ballantine Bissell,	Hudson, O.	W. R. C.	1876	N. H.	Jun.
William Fremont Blackman,	Kirksville, Mo.	O. C.	1877	N. H.	Jun.
Erastus Biakeslee,	Andover, Mass.	Y. C.	1863	A.	Mid.
Merrill Blanchard,	Abington, Mass.	—	—	B.	Jun.
William Lee Bond,	Kohala, Hawaii.	Y. C.	1875	N. H.	Mid.
Richard H. Bosworth,	Chicago, Ill.	W. U.	1875	C.	Jun.
Park A. C. Bradford,	Pontiac Mission, Mich.	—	—	A.	Mid.
Solomon Edmund Breen,	Watertown, N. Y.	—	—	Ob.	Jun.
Flavius J. Brobst,	Chicago, Ill.	—	—	C.	S. C. 2.
T. Lincoln Brown,	Chicago, Ill.	—	—	C.	R. L.
Charles C. Bruce,	Peterboro', N. H.	—	—	A.	Sen.
Sidney A. Burnaby,	Brookfield, N. S.	Ac. C.	—	B.	Mid.

* Deceased.

NAMES.	RESIDENCE.	College.	Year of Graduation.	Seminary.	Class.
Collins G. Burnham,	Saco, Me.	B. C.	1876	B.	Mid.
Allen Shaw Bush,	New Haven, Ct.	Y. C.	1876	N. H.	Mid.
Chauncey Marvin Cady,	Oberlin, O.	O. C.	1877	N. H.	Jun.
William C. Calland,	Summerfield, O.	O. C.	1877	A.	Jun.
Malcolm Cameron,	St. Thomas, Ont.	—	—	N. H.	Sen.
William R. Campbell,	Mendon, Ill.	W. C.	1876	A.	Jun.
William Carr,	West Glover, Vt.	D. C.	1876	N. H.	Sen.
John Burr Carruthers,	Gorham, Me.	—	—	N. H.	Jun.
G. Arthur Case,	Chicago, Ill.	—	—	O.	S. C. 1.
George Herbert Cate,	Wolfboro', N. H.	H. C.	1874	N. H.	Sen.
James A. Chamberlain,	Beloit, Wis.	Bel. C.	—	C.	Mid.
Franklin M. Chapin,	New Boston, N. H.	D. C.	1877	H.	Jun.
George E. Chapin,	East Orrington, Me.	—	—	B.	Mid.
Hervey Wilfred Chapman,	Bethel, Me.	B. C.	1873	N. H.	Mid.
Frederic A. Churchill,	Oberlin, O.	O. C.	1877	A.	Jun.
Edward L. Clute,	Newburyport, Mass.	—	—	A.	Jun.
Daniel Olin Clark,	Buckland, Mass.	Bos. U.	—	B.	Mid.
Frank Theodore Clark,	Buckland, Mass.	—	—	N. H.	Jun.
John Thomas Clark,	Columbus, Neb.	O. C.	—	C.	Jun.
Joseph Brayton Clarke,	Gilmanton, N. H.	D. C.	—	N. H.	Sen.
William H. Clement,	Racine, Wis.	—	—	C.	S. C. 1.
Frank Woodbury Cobb,	Lewiston, Me.	Ba. C.	—	N. H.	Sen.
Florenzo Cressus Cochran,	Dundee, Ill.	Bel. C.	—	N. H.	Jun.
John Chamberlain Collins,	New Haven, Ct.	Y. C.	1875	N. H.	Sen.
Fred. J. Conner,	Sterling Centre, Mass.	—	—	A.	S. C.
William H. Cook,	Oakland, Cal.	—	—	Oak.	Jun.
Bernard Copping,	Sheffield, N. B.	—	—	B.	Sen.
Isaac Linneus Corey,	Thorntown, O.	Wab. C.	—	Ob.	Mid.
Hadley M. Corsbie,	Salem, Ia.	Whit. C.	1872	C.	S. C. 2.
Edgar Millard Cousins,	Southwest Harbor, Me.	B. C.	1877	B.	Jun.
Edward C. Crane,	Hyde Park, Vt.	—	—	B.	Sen.
George Edward Crane,	Oberlin, O.	O. C.	1877	Ob.	Jun.
Lyndon S. Crawford,	Deerfield, Mass.	W. C.	1876	H.	Mid.
Mathew A. Crawford,	Lawn Ridge, Ill.	Mon. C.	1876	C.	Sen.
Edmund Cressman,	Bethlehem, Pa.	—	—	Ob.	Sen.
Albert Barnes Cristy,	Greenwich, Ct.	C. of C. N. Y.	—	N. H.	Mid.
Lucian Edmond Danks,	Oberlin, O.	—	—	Ob.	Jun.
Thomas Whitney Darling,	Keene, N. H.	M. C.	1874	N. H.	Sen.
David L. Davis,	Plymouth, Pa.	—	—	B.	Mid.
Edgar Foster Davis,	East Machias, Me.	B. C.	1871	N. H.	Mid.
Theophilus S. Davis,	Martinsburg, Ia.	—	—	C.	S. C. 1.
Charles O. Day,	Catskill, N. Y.	Y. C.	1872	A.	E. L.
Alva Lawrence DeLong,	Newville, Ind.	Ont. U.	—	N. H.	Mid.
Francis B. Denio,	St. Johnsbury, Vt.	M. C.	1871	A.	Mid.
William Denley,	Salem, Mass.	—	—	B.	Sen.
Charles A. Dickinson,	Westminster, Vt.	H. C.	1876	A.	Mid.
William Lee Douglas,	St. Louis, Mo.	McK. C.	—	N. H.	Mid.
William R. Dugan,	Montague, Mass.	Col. C.	—	B.	Mid.
Joseph Perry Dyas,	Sandwich, Ill.	Bel. C.	1876	N. H.	Mid.
James Francis Eaton,	Hamden, N. Y.	W. C.	1876	N. H.	Mid.
William Walter Elder,	New Haven, Ct.	—	—	N. H.	E. L.
James Oscar Emerson,	Pittsfield, N. H.	Ba. C.	—	N. H.	Jun.
Frederick William Ernst,	Boston, Mass.	D. C.	1876	N. H.	Mid.
Elinor Cranogab Evan,	Potsdam, N. Y.	M. C.	1876	N. H.	Mid.
William J. Feemster,	Columbus, Miss.	A. C.	1875	A.	Sen.
Frederick A. Field,	Los Angeles, Cal.	O. C.	—	Oak.	Mid.
William B. Fisher,	McPherson, Kan.	—	—	C.	S. C. 1.
Henry Orton Fitch,	Keeseeville, N. Y.	U. Vt.	1874	N. H.	Sen.
Joseph F. Flindt,	Freeport, Ill.	Ri. C.	—	N. H.	Jun.
Walter B. Floyd,	Carlinville, Ill.	Bl. U.	—	C.	Mid.
James L. Fowle,	Woburn, Mass.	A. C.	1870	A.	Sen.
Daniel W. Francis,	Spring City, Pa.	—	—	C.	Mid.
Henry A. Freeman,	Pleasant River, N. S.	—	—	B.	Sen.
William Goodell Frost,	Oberlin, O.	O. C.	1876	Ob.	Mid.
Augustus H. Fuller,	Lynn, Mass.	B. U.	1873	B.	Sen.
Harrison W. Furbur,	East Northwood, N. H.	—	—	A.	Jun.

NAMES.	RESIDENCE.	College.	Year of Graduation.	Seminary.	Class.
James P. Gallger,	Granville, Mich.	—	—	C.	S. C. 2.
Charles Edward Garman,	North Orange, Mass.	A. C.	1872	N. H.	Mid.
Harry William George,	East Orrington, Me.	Col. U.	—	Ob.	Sen.
John Baxter Glasgow,	Jackson, Mich.	U. M.	1877	N. H.	Jun.
Frederick Glenk,	New Haven, Ct.	—	—	N. H.	R. L.
David W. Goodale,	Brookfield, Mass.	A. C.	1875	A.	Sen.
Herbert Delos Goodenough,	Barton, Wis.	O. C.	1877	Ob.	Jun.
Evander Joseph Goodsell,	Nelson, O.	O. C.	1877	Ob.	Jun.
Charles Francis Graves,	Burlington, Vt.	U. Vt.	1874	N. H.	Sen.
Daniel Greene,	Portland, Me.	—	—	B.	Sen.
Thomas S. Griffiths,	Nortonville, Cal.	—	—	Oak.	S. C.
Ambrose Daniel Gring,	Shrewsbury, Pa.	F. & M. C.	—	N. H.	Sen.
Sylvester S. Grinnell,	Marysville, Penn.	My. C.	1874	Ob.	Sen.
Richard B. Grover,	Amherst, Mass.	M. A. C.	—	A.	S. C.
Hattie M. Gullick,	Yokohama, Jap.	—	—	Oak.	S. C.
George H. Guttererson,	Andover, Mass.	—	—	A.	Sen.
Archibald Hadden,	Cleveland, O.	O. C.	1877	N. H.	Jun.
William Bailey Hague,	Galesburg, Ill.	K. C.	1871	N. H.	Mid.
Lyman Bronson Hall,	Oberlin, O.	O. C.	1872	Ob.	Sen.
William Hamilton,	New Haven, Ct.	O. C.	—	N. H.	R. L.
Joseph Hammond,	Yreka, Cal.	Wie. C.	—	A.	R. L.
Hiram Wallace Harbaugh,	Coahocton, O.	N. N. S. O.	—	N. H.	Mid.
Millard F. Hardy,	Mariboro', N. H.	D. C.	—	H.	Mid.
John William Hargrave,	Ripon, Wis.	R. C.	1875	Ob.	Sen.
Samuel F. Harris,	Chicago, Ill.	—	—	C.	S. C. 2.
Sheldon A. Harris,	Chicago, Ill.	—	—	C.	S. C. 1.
Marion Bradley Harrison,	Chicago, Ill.	U. C.	1877	C.	Jun.
Hastings H. Hart,	Cleveland, O.	O. C.	1875	A.	Jun.
Jaaper P. Harvey,	W. Bloomfield, N. Y.	O. C.	—	H.	Jun.
Azel Hatch,	Oberlin, O.	O. C.	1875	N. H.	Jun.
Edgar Hatfield,	Springfield, N. B.	—	—	B.	Mid.
William Haynes,	Guelph, Ont.	—	—	B.	Jun.
Edward A. Hazeltine,	Busti, N. Y.	W. C.	—	H.	Mid.
William Hedges,	Bridge-Hampton, N. Y.	Y. C.	1874	N. H.	Sen.
James McMath Hervey,	New Texas, Pa.	Westm. C.	—	N. H.	Mid.
Robert M. Higgins,	Maynard, Mass.	W. C.	1877	A.	Jun.
Charles William Hill,	Biddeford, Me.	B. C.	1875	N. H.	Sen.
Eupert Preston Hodge,	Janesville, Wis.	O. C.	1874	Ob.	Jun.
Alphens Clark Hodges,	Rochester, N. Y.	Y. C.	1877	N. H.	Jun.
John Hodges,	Carlingford, Ont.	—	—	Ob.	Jun.
Samuel Hodgkiss,	Cambridge, Mass.	—	—	A.	S. C.
Frank Sargent Hoffman,	Galesburg, Ill.	A. C.	1876	N. H.	Jun.
John Hooper,	San Andreas, Cal.	—	—	Oak.	Mid.
John Franklin Horne,	Genesee, Wis.	Bel. C.	1876	N. H.	Jun.
William Beardsley Hubbard,	Pecatonica, Ill.	Bel. C.	1876	N. H.	Jun.
John Francis Humphreys,	Utica, N. Y.	O. C.	—	N. H.	Mid.
Theodore C. Hunt,	Sterling, Minn.	D. C.	1876	C.	Jun.
Sylvanus C. Huntington, Jr.,	Pulaski, N. Y.	O. C.	1876	Ob.	Jun.
William Parl Huws,	Dolyddelen, Wales,	Bal. C.	—	N. H.	Jun.
Horace Payne James,	Weybridge, Vt.	M. C.	1876	Ob.	Mid.
John P. Jones,	Shenandoah City, Pa.	W. R. C.	1875	A.	Sen.
Frank H. Kason,	Grinnell, Ia.	Ia. C.	1874	A.	Mid.
Lyman S. Keen,	Pittsburg, Pa.	Ia. C.	1876	C.	Mid.
Edward S. D. Kelsey,	Columbus, O.	Mar. C.	1874	A.	Mid.
Henry H. Kelsey,	Geneva, N. Y.	A. C.	1876	H.	Mid.
Josiah Kidder,	E. Fairfield, Vt.	W. C.	1877	H.	Jun.
Samuel T. Kidder,	Andover, Mass.	Bel. C.	1873	A.	R. L.
Edward Kimball,	Red Oak, Ia.	—	—	A.	Sen.
Edward H. Knight,	New Hartford, Ct.	A. C.	1876	H.	Mid.
James E. Knodell,	Sherbrooke, N. B.	—	—	O.	S. C. 3.
Phaon Silas Kohler,	Egypt, Pa.	—	—	N. H.	Sen.
Fredwald S. Lawrence,	Kingsclear, N. B.	—	—	B.	Mid.
Timothy Jonathan Lee,	Madison, Ct.	Y. C.	1875	N. H.	Mid.
William White Lee,	Orange, Ct.	A. C.	1877	N. H.	Jun.

NAMES.	RESIDENCE.	College.	Year of Graduation.	Seminary.	Class.
Willis D. Leland,	Boston, Mass.	H. C.	1876 A.	Mid.	
Judson Oackon Leslie,	Princeton, Ill.	O. C.	1877 Ob.	Jen.	
Jean F. Loba,	Kankakee, Ill.	Ol. C.	1873 C.	Mid.	
Eli Robert Loomis,	Pawlet, Vt.	—	— Ob.	Sen.	
Samuel Lane Loomis,	Bedford, Mass.	A. C.	1877 N. H.	Jun.	
Archibald L. Love,	East Saginaw, Mich.	Ham. C.	1876 A.	Mid.	
William DeLoss Love, Jr.,	East Saginaw, Mich.	Ham. C.	1873 A.	Sen.	
Romulus C. Loveridge,	Fairfield, Ct.	Y. C.	—	H. Jun.	
Casimir Bowman Ludwig,	Chambersburg, Pa.	Witt. C.	—	N. H. Sen.	
Dana Magoon,	Oberlin, O.	—	— Ob.	S. C. 1.	
Charles A. Maine,	Stillwater, N. J.	Wy. S.	— B.	Mid.	
Ira John Manville,	Sparta, O.	—	— Ob.	Jun.	
Henry F. Markham,	Wheaton, Ill.	O. C.	1873 C.	Mid.	
John Pascal Marling,	Iowa City, Ia.	Ia. S. U.	1868 C.	Jun.	
Charles Albert Marsh,	Chicago, Ill.	O. C.	1877 N. H.	Jun.	
Charles Beebe Martin,	Oberlin, O.	O. C.	1876 Ob.	Mid.	
George Edward Martin,	Norwich, Ct.	Y. C.	1872 N. H.	Sen.	
Alfred Moses Masonheimer,	Egypt, Pa.	Pal. C.	—	N. H. Jun.	
William J. Massingham,	Osage, Ia.	—	—	S. C. 2.	
George A. Matthews,	Andover, Mass.	—	—	S. C.	
William D. McFarland,	Hartford, Ct.	—	—	H. Sen.	
Richard H. McGowen,	Ellsworth, Me.	—	—	B. Sen.	
John McGregor,	Inverness, P. Q.	—	—	B. Sen.	
Alexander McLean,	Chicago, Ill.	—	—	C.	S. C. 1.
Martin H. Mead,	Richmondville, N. Y.	A. C.	—	H. Sen.	
John Merriam,	Derry, N. H.	D. C.	1877 A.	Jun.	
Wilber Clandius Miller,	Fort Plain, N. Y.	—	—	A. Jun.	
Charles P. Mills,	Mount Vernon, N. H.	A. C.	1874 A.	Mid.	
Frank E. Mills,	Pepperell, Mass.	—	—	A. Sen.	
Marcus Whitman Montgomery,	Cleveland, O.	A. C.	1869 N. H.	Sen.	
Calvin B. Moody,	Waterbury, Vt.	M. C.	1877 H.	Jun.	
Daniel Marshall Moore,	Orange, Mass.	A. C.	1875 N. H.	Sen.	
Edgar L. Morse,	South Danville, Vt.	D. C.	1874 A.	Mid.	
Christian Mowrey,	Willow Island, W. Va.	Mar. C.	1875 N. H.	Sen.	
Egbert N. Munroe,	Marblehead, Mass.	—	—	A. Jun.	
Lanman James Nettleton,	Oberlin, O.	O. C.	1875 Ob.	Sen.	
Franklin Horatio Nibecker,	Buffalo, N. Y.	Hills. C.	1875 N. H.	Jun.	
Thomas W. Nickerson,	Boston, Mass.	—	—	A. S. O.	
Thomas F. Norris,	Bangor, Me.	—	—	B. Sen.	
Frank Isaac Nute,	Lynn, Mass.	—	—	B. Jun.	
Edwin Clarence Oakley,	Detroit, Mich.	U. M.	1875 N. H.	Mid.	
James Oakley,	Ridgefield, Ill.	Y. C.	1872 C.	R. L.	
Rollo Ogden,	Lansingburgh, N. Y.	W. C.	1877 A.	Jun.	
Gurney Mahan Orvis,	Philadelphia, Pa.	O. C.	1875 N. H.	Sen.	
Thomas M. Owen,	Andover, Mass.	—	—	A. S. C.	
Robert Samuel Padan,	Portsmouth, O.	Mar. C.	1874 N. H.	Jun.	
Hobart Kingsbury Painter,	Oberlin, O.	O. C.	1875 Ob.	Mid.	
William H. Pascoe,	San Francisco, Cal.	—	—	Oak. S. C.	
Isaac W. Peach,	Liverpool, N. S.	—	—	B. Sen.	
Robert Peacock, Jr.,	Lanark, Ont.	—	—	B. Sen.	
Arthur H. Pearson,	Haverhill, Mass.	A. C.	1877 H.	Jun.	
Theodore C. Pease,	Somers, Ct.	H. C.	1875 A.	Jun.	
Horace Peckover,	London, Eng.	—	—	B. Jun.	
Edgar J. Penney,	Atlanta, Ga.	A. U.	1876 A.	Jun.	
Sidney K. Perkins,	Weymouth, Mass.	A. C.	1877 A.	Jun.	
Charles A. Ferry,	Brunswick, Me.	B. C.	1876 B.	Mid.	
Luman Augustine Pettibone,	Chicago, Ill.	Bel. C.	1877 N. H.	Jun.	
Thomas Talwyn Phillips,	Fencader, Wales,	Bel. C.	—	N. H. Jun.	
Pearse Pinch,	West Rosendale, Wis.	Ri. C.	1875 A.	Sen.	
T. Arthur Porter,	Chicago, Ill.	—	—	C. S. C. 1.	
Silas A. Potter,	Boston, Mass.	H. C.	1876 A.	Mid.	
Dwight M. Pratt,	W. Cornwall, Ct.	A. C.	1876 H.	Jun.	
Dwight Nelson Prentice,	Mystic Bridge, Ct.	Y. C.	1872 N. H.	Mid.	
Francis Marion Price,	Oberlin, O.	—	—	Ob. S. C. 1.	
James Rawlins,	Antigua, W. I.	—	—	H. Mid.	

NAMES.	RESIDENCE.	College.	Year of Graduation.	Seminary.	Class.
William Arthur Remele,	Middlebury, Vt.	M. C.	1876	N. H.	Mid.
James Budden Renshaw,	Richmond, Mass.	M. A. O.	1873	Ob.	Mid.
George William Reynolds,	Farmington, Me.	A. C.	1877	N. H.	Jun.
Erwin H. Richards,	Mecox, O.	O. C.	1877	A.	Jun.
Jarvis Richards,	Andover, Mass.	D. C.	1875	A.	Sen.
William R. Richards,	Litchfield, Ct.	Y. C.	1875	A.	Mid.
John P. Richardson,	Dracut, Mass.	A. C.	1870	A.	Mid.
Charles Henry Ricketts,	Wales, Mass.	A. C.	1876	N. H.	Mid.
Ezra J. Riggs,	Revere, Mass.	—	—	A.	Mid.
Horace H. Robbins,	Muscatine, Ia.	Ia. C.	1869	A.	R. L.
Harlan Page Roberts,	Oberlin, O.	O. C.	1875	N. H.	Sen.
Henry B. Roberts,	Everett, Mass.	H. C.	1874	A.	Sen.
Angus Archibald Robertson,	Halifax, N. S.	D. C.	1877	N. H.	Jun.
Henry M. Rood,	Hartford, Ct.	Y. C.	1877	H.	Jun.
Frederick Stanley Root,	New Haven, Ct.	Y. C.	1874	N. H.	Mid.
Charles Jackson Ryder,	Oberlin, O.	O. C.	1875	Ob.	Jun.
Cassander C. Sampson,	Harrison, Me.	B. C.	1873	A.	Sen.
Francis W. Sanborn,	Marblehead, Mass.	A. O.	1875	A.	Sen.
Anton Sander,	Decorah, Ia.	L. O.	—	N. H.	Sen.
Charles S. Sanders,	Amherst, Mass.	A. C.	1875	H.	Mid.
William H. Sanders,	Williamstown, Mass.	W. O.	1877	H.	Jun.
Clarence Spaulding Sargent,	Harristown, Ill.	D. C.	1876	N. H.	Mid.
Moses F. Sargent,	Chicago, Ill.	—	—	C.	S. C. 2.
Charles M. Schwarzauner,	Charlestown, N. H.	G. D.	1862	B.	Sen.
Charles K. Secon,	Geneva, N. Y.	Hob. C.	1877	H.	Jun.
Henry C. Scottford,	Chicago, Ill.	Ol. C.	1873	C.	Mid.
John Scott,	Brunswick, O.	—	—	Ob.	R. L.
Herbert M. Scruton,	Stoneham, Mass.	—	—	A.	S. C.
Arthur Lewis Seward,	Gullford, Ct.	—	—	N. H.	Mid.
Floyd Emerson Sherman,	Douglas, Mass.	A. U.	1876	N. H.	Sen.
W. Gleason Shoppe,	Beddington, Me.	—	—	B.	Mid.
Benjamin Franklin Shuart,	Cleveland, O.	—	—	Ob.	S. C. 3.
James H. Skiles,	Davenport, Ia.	G. C.	—	A.	Jun.
William F. Slocum,	Boston, Mass.	A. C.	1874	A.	Sen.
Arthur Smith,	Hadley, Mass.	A. C.	1877	N. H.	Jun.
Daniel Elijah Smith,	Lanesville, Mass.	H. C.	—	N. H.	Jun.
Hiram Wooster Smith,	Hallowell, Me.	—	—	B.	Jun.
Monson H. Smith,	Halifax, N. S.	—	—	B.	Sen.
Simon P. Smith,	Columbia, S. C.	H. U.	1876	C.	Mid.
Stephen Smith,	Maitland, N. S.	Mt. A. C.	—	B.	Mid.
William H. Smith,	Winchester, N. H.	—	—	H.	Mid.
Woodford Demaree Smock,	Fairfield, Ia.	O. C.	1872	N. H.	Sen.
Frederick Elkanah Snow,	New Haven, Ct.	Y. C.	1875	N. H.	Sen.
Thomas Snyder,	Berlin, Can.	U. T.	—	N. H.	Sen.
Willard G. Sperry,	Danvers, Mass.	Y. C.	1869	A.	Sen.
Silas A. Spooner,	Ware, Mass.	—	—	A.	S. O.
Burnett Theodore Stafford,	Cleveland, O.	Hl. C.	1875	Ob.	Jun.
John C. Staples,	Andover, Mass.	—	—	A.	Jun.
Benjamin St. John,	Riceville, Ia.	Ia. C.	—	N. H.	Jun.
James Brainerd Stocking,	Oberlin, O.	—	—	Ob.	S. C. 1.
Oliver Hawes Struck,	Bayertown, Pa.	F. & M. C.	—	N. H.	Jun.
Arnebjørn Sveinbjørnsen,	Reykjavik, Iceland,	U. Ice.	1869	C.	Sen.
William H. Sybrandt,	Argyle, N. Y.	A. C.	1876	H.	Mid.
Jesse F. Taintor,	Milwaukee, Wis.	Rl. C.	1873	A.	Sen.
Hata-Taro Tamra,	Hamamata, Japan,	Pac. U.	1876	Ob.	Mid.
Henry Tarrant,	Market Lavington, Eng.	—	—	N. H.	Jun.
Frank Hudson Taylor,	Oberlin, O.	O. O.	1874	N. H.	Sen.
George E. Taylor,	Broad Brook, Ct.	A. C.	1877	H.	Jun.
Edward S. Teed,	Boston, Mass.	A. C.	1875	A.	Sen.
Leonard B. Tenney,	Barre, Vt.	D. C.	1875	A.	Sen.
Evan Thomas,	Granville, O.	D. U.	1876	Ob.	Mid.
Lewis J. Thomas,	Wilkesbarre, Pa.	W. S.	—	B.	Sen.
* Arthur Samuel Thompson,	Nashua, N. H.	D. C.	1876	N. H.	Jun.
James Thompson,	San Francisco, Cal.	—	—	Oak.	Jun.
W. Alexander Thompson,	Brighton, Ia.	Mon. C.	1874	C.	Jun.
Joseph Brainerd Thrall,	Galesburg, Ill.	A. C.	1873	N. H.	Mid.
William Herbert Thrall,	Galesburg, Ill.	A. C.	1877	N. H.	Jun.
Charles F. Thwing,	Farmington, Me.	H. C.	1876	A.	Mid.
John Tinsling,	Newcastle-on-Tyne, Eng.	—	—	B.	Mid.

* Deceased.

NAMES.	RESIDENCE.	College.	Year of Graduation.	Seminary.	Class.
Rufus B. Tobey,	New Bedford, Mass.	A. C.	1877	A.	Jun.
David Todd,	Morton, Ill.	Ill. C.	—	N. H.	Jun.
Quintus Curtius Todd,	Tabor, Ia.	Tab. C.	1876	Ob.	Mid.
Reuben Archer Torrey,	New Haven, Ct.	Y. C.	1875	N. H.	Sen.
Fred. William Towle,	Thorndike, Me.	—	—	B.	Jun.
Frank Travis,	Washington, D. C.	—	—	C.	S. C. 2.
Robert Fowle True,	Centre Harbor, N. H.	—	—	B.	Jun.
David Trumbull,	Valparaiso, Chill,	Y. C.	1876	N. H.	Jun.
Henry Fay Tyler,	Columbus, O.	—	—	Ob.	S. C. 1.
Charles Edward Upson,	New Haven, Ct.	—	—	N. H.	R. L.
Samuel L. Vincent,	Morristown, Vt.	—	—	B.	Sen.
John Visser,	Holland, Mich.	Hop. C.	1875	C.	Mid.
Alfred C. Walkup,	Nunda, Ill.	Bel. C.	—	Ob.	S. C. 1.
Thomas Worthington Walters,	Parsons, Pa.	—	—	C.	Sen.
Arthur N. Ward,	Plymouth, N. H.	D. C.	1872	A.	Sen.
Charles B. Wathen,	Richibucto, N. B.	—	—	B.	Mid.
William O. Weedon,	Providence, R. I.	A. C.	1877	A.	Jun.
Lester L. West,	Tabor, Ia.	Tab. C.	1875	C.	Sen.
Isaac H. W. Wharff,	Bangor, Me.	W. U.	1877	B.	Jun.
Richard S. Whidden,	Malden, N. S.	Mt. A. C.	—	B.	Mid.
Isaac White,	St. Johns, N. B.	—	—	H.	Mid.
H. DeForest Wiard,	Oswego, Ill.	Ol. C.	—	C.	S. C. 3.
George A. Wilder,	Umtwalume, S. Africa,	W. C.	1877	H.	Jun.
Thomas P. Williams,	Plymouth, Pa.	—	—	B.	Mid.
Francis S. Williston,	Newcastle, N. S.	Mt. A. C.	—	B.	Mid.
Theodore Booth Willson,	Grand Rapids, Mich.	U. M.	—	N. H.	Sen.
Preston B. Wing,	Auburn, Me.	—	—	B.	Mid.
Alexander Wiswall,	Fitchburg, Mass.	D. C.	1873	B.	Sen.
David Ursinus Wolff,	Myersburg, Pa.	Ura. C.	—	N. H.	R. L.
Melvin Clinton Wood,	Beacon Falls, Ct.	—	—	N. H.	Sen.
Sumner G. Wood,	Waltham, Mass.	W. C.	1877	A.	Jun.
Richard George Woodbridge,	New York, N. Y.	—	—	B.	Jun.
Frank Goodrich Woodworth,	Berlin, Ct.	Ia. C.	1876	N. H.	Jun.
Alfred K. Wray,	Lamar, Mo.	—	—	C.	S. C. 1.
Malan H. Wright,	Greenwich, Ct.	—	—	A.	Mid.
William Henry Young,	Washington, D. C.	—	—	N. H.	Sen.
Henry J. Zercher,	Ecmansville, O.	—	—	H.	Mid.

NOTE.—1. The figures appended to "S. C." indicate that the student is in the first, second, or third year of the Special Course.

2. The thirteen Resident Licentiates, given in the above list, are separated from the students as given in the summaries which follow.

SUMMARY FOR THE YEAR 1877-78.

SEMINARIES.	Professors.	Lecturers.	Resident Licentiates.	STUDENTS.					Volumes in Library.	Anniversary in 1878.
				Senior.	Middle.	Junior.	Special Course.	Total.		
Andover	8	3	5	20	17	22	9	68	30,000	Thursday, June 27.
Bangor	5	0	0	16	18	14	0	48	15,000	Wednesday, June 5.
Chicago	4	0	2	3	9	6	19	37	5,500	Wednesday, May 15.
Hartford	4	5	0	3	13	14	0	30	7,000	Thursday, May 9.
New Haven	7	5	5	33	30	39	0	102	College.	Thursday, May 16.
Oakland	2	0	0	0	2	2	3	7	2,000	Thursday, May 16.
Oberlin	5	6	1	8	10	12	5	35	College.	Saturday, June 8.
Total	35	19	13	83	99	100	36	327		

COLLEGE GRADUATION OF THE THEOLOGICAL STUDENTS.

COLLEGES.	Andover.	Bangor.	Chicago.	Hartford.	New Haven.	Oakland.	Oberlin.	Total.
Acadia College, Nova Scotia	-	1	-	-	-	-	-	1
Amherst College, Massachusetts	12	-	-	10	13	-	-	35
Atlanta University, Georgia	1	-	-	-	-	-	-	1
Bates College, Maine	-	-	-	-	2	-	-	2
Beloit College, Wisconsin	-	-	-	-	7	-	-	7
Boston University, Massachusetts	-	1	-	-	-	-	-	1
Bowdoin College, Maine	1	3	-	-	3	-	-	7
Brown University, Rhode Island	-	1	-	-	-	-	-	1
Carlton College, Minnesota	-	-	-	-	1	-	-	1
College of City of New York	-	-	-	-	1	-	-	1
Columbia College, New York	-	1	-	-	-	-	-	1
Dartmouth College, New Hampshire	5	1	1	1	-	-	-	14
Denison University, Ohio	-	-	-	-	-	-	1	1
Franklin & Marshall College, Penn.	-	-	-	-	3	-	-	3
Gymnasium, Dresden, Germany	-	1	-	-	-	-	-	1
Hamilton College, New York	2	-	-	-	-	-	-	2
Harvard College, Massachusetts	6	-	-	-	3	-	-	9
Hillsdale College, Michigan	-	-	-	-	1	-	-	1
Hiram College, Ohio	-	-	-	-	-	-	1	1
Hobart College, New York	-	-	-	1	-	-	-	1
Hope College, Michigan	-	-	1	-	-	-	-	1
Howard University, Dist. Columbia	-	-	1	-	-	-	-	1
Illinois College	-	-	-	-	1	-	-	1
Iowa College	1	-	1	-	2	-	-	4
Iowa State University	-	-	1	-	-	-	-	1
Knox College, Illinois	-	-	-	-	1	-	-	1
Luther College, Iowa	-	-	-	-	1	-	-	1
Marietta College, Ohio	1	-	-	-	2	-	-	3
Maryville College, Tennessee	-	-	-	-	-	-	1	1
Massachusetts Agricultural College	-	-	-	-	-	-	1	1
Middlebury College, Vermont	1	-	-	1	4	-	1	7
Monmouth College, Illinois	-	-	2	-	-	-	-	2
Mount Allison College, Nova Scotia	-	4	-	-	-	-	-	4
National Normal School, Ohio	-	-	-	-	1	-	-	1
Oberlin College, Ohio	4	-	1	-	10	-	12	27
Olivet College, Michigan	-	-	2	-	-	-	-	2
Ottawa University, Ohio	-	-	-	-	1	-	-	1
Pacific University, Oregon	-	-	-	-	-	-	1	1
Ripon College, Wisconsin	2	-	-	-	-	-	-	3
Tabor College, Iowa	-	-	1	-	-	-	1	2
University of Chicago, Illinois	-	-	1	-	-	-	-	1
University of Iceland	-	-	1	-	-	-	-	1
University of Michigan	-	-	-	-	3	-	-	3
University of New York	-	-	-	1	-	-	-	1
University of Vermont	-	-	-	-	2	-	-	2
Wesleyan University, Connecticut	-	-	-	-	-	-	-	2
Western Reserve College, Ohio	1	1	1	-	2	-	-	5
Westminster College, Pennsylvania	-	-	-	-	2	-	-	2
Whittier College, Iowa	-	-	1	-	-	-	-	1
Williams College, Massachusetts	4	-	-	4	1	-	-	9
Wittenburg College, Ohio	-	-	-	-	2	-	-	2
Wyoming Seminary, Pennsylvania	-	2	-	-	-	-	-	2
Yale College, Connecticut	4	-	-	1	14	-	-	19
Partial College education	3	-	5	5	5	1	3	22
No College education	20	32	17	6	8	6	12	101
TOTAL STUDENTS	68	48	37	30	102	7	35	327

ADMISSION.

DENOMINATIONS. — ANDOVER is "open for the admission of Protestants of all denominations"; expected to produce evidence of "regular membership in a church of Christ," but "exception is made in some cases." BANGOR is "open to Protestants of every denomination"; "expected to produce testimony of church membership." CHICAGO is "open to students of all denominations," "of good, moral character." HARTFORD expects candidates for admission to "produce evidence that they are members of some Christian church." NEW HAVEN requires "membership in some evangelical church, or other satisfactory evidence of Christian character"; and receives "students of every Christian denomination." OAKLAND, — "credible evidence of piety," and "membership in some evangelical church." OBERLIN, — "expected to furnish satisfactory evidence of moral character."

PREVIOUS EDUCATION. — The seminaries require a previous collegiate education, or evidence of sufficient attainments to enable the student successfully to pursue all the duties of the Theological course. Several of the seminaries, however, have a "special course," shorter or less complete than the regular Three Years' Course, and requiring a less extended previous education.

TERMS AND VACATIONS.

ANDOVER. — The first term of the present seminary year ended on Thursday, March 7, 1878, followed by a vacation of three weeks. The second term commenced on Thursday, March 28, 1878, and will continue until the Anniversary, June 27, 1878, to be followed by a vacation of nine weeks. The first term of the next Seminary year will begin on Thursday, Aug. 29, 1878.

BANGOR. — One vacation, commencing at the Anniversary (Wednesday, June 5, 1878), and continuing until the commencement of the next term (Thursday, Sept. 19, 1878). A recess of ten days, including the first two Sabbaths in February.

CHICAGO. — Two terms, the "Lecture Term" and the "Reading Term," the Lecture Term commencing the Wednesday succeeding the second Tuesday in September, and continuing until the Wednesday or Thursday succeeding the second Tuesday in May; the Reading Term extending from the second Wednesday in June to the commencement of the Lecture Term. There are two vacations each year. The first extends two weeks from the 21st of December; the second, from the end of the Lecture Term to the beginning of the Reading Term. The Lecture Term is to be devoted to attendance on the regular exercises of the seminary. The Reading Term is intended to be passed by the student under the supervision of some pastor, under whose care he may pursue the course of study prescribed by the Faculty, while at the same time acquainting himself with the details and practical duties of pastoral life. Anniversary, last day of the Lecture Term.

The "Alumni Institute" opens on the Tuesday evening nearest the 20th of October, and continues four days.

HARTFORD. — One term of study in the year, which begins on the second Thursday of September, and closes on the second Thursday of May.

NEW HAVEN. — There is but one term of study. The session of 1877-8 commenced on Thursday, Sept. 13, 1877, and will continue till the third Thursday of May (May 16), 1878, when the public Anniversary is held. The next annual term will begin on Thursday, Sept. 12, 1878. (College library, over 80,000 volumes; Library of College Literary Societies, over 20,000; Seminary Reference Library, nearly 2,000.)

OAKLAND. — The year consists of but one term, beginning with the third Thursday in August and ending with the third Thursday in May. There is a recess of two weeks at the holidays.

OBERLIN. — Terms and vacations are the same as those of the college. Fall Term commenced Tuesday, Sept. 11, 1877; vacation commenced Tuesday, Nov. 27, 1877. Winter Term commenced Tuesday, Dec. 4, 1877; Spring Recess commences Saturday, March 2, 1878. Spring Term commences Tuesday, March 12, 1878; vacation, Thursday, June 13, 1878. Anniversary of the Theological Society, Thursday, Feb. 28, 1878. Address to the Theological Alumni, Friday, June 7, 1878. Commencement Saturday, June 8, 1878. The next Fall Term commences Tuesday, Sept. 3, 1878. (College Library, 15,000 volumes.)

SUMMARIES FOR THE YEARS OF THIS PUBLICATION.

YEARS.	Seminaries.	Professors.	Lecturers, etc.	Resident Licentiates.	STUDENTS.				
					Senior.	Middle.	Junior.	Special Course.	TOTAL.
1858-9 . . .	6	24	10	15	67	75	99	9	250
1859-60 . . .	6	24	10	24	68	90	94	9	261
1860-1 . . .	6	24	7	14	63	100	94	11	268
1861-2 . . .	6	25	9	18	66	95	81	3	275
1862-3 . . .	6	25	11	16	90	103	68	1	292
1863-4 . . .	6	24	9	10	80	53	58	2	193
1864-5 . . .	6	24	9	19	66	53	43	—	162
1865-6 . . .	6	22	10	19	53	58	84	10	205
1866-7 . . .	6	25	10	16	51	98	85	8	242
1867-8 . . .	6	26	11	9	97	92	65	4	258
1868-9 . . .	6	31	11	16	87	68	65	13	238
1869-70 . . .	7	31	9	7	74	72	81	13	240
1870-1 . . .	7	32	11	18	72	73	93	29	272
1871-2 . . .	7	34	12	16	74	89	92	23	278
1872-3 . . .	7	35	11	18	93	88	116	32	329
1873-4 . . .	7	35	16	12	83	105	103	36	327
1874-5 . . .	7	37	22	13	102	86	93	35	316
1875-6 . . .	7	36	22	9	70	98	99	36	303
1876-7 . . .	7	35	22	8	87	93	103	29	312
1877-8 . . .	7	35	19	13	83	99	109	36	327

CONGREGATIONAL NECROLOGY.

[NOTE. — In the July number the vital statistics of all deceased ministers are given in detail, hence in this necrological department, in the case of ministers, some statistics are designedly omitted.]

JONATHAN BRACE, D. D., editor of the *Religious Herald*, was born in Hartford, Conn., June 12, 1810, and died there Oct. 1, 1877. His father, Thomas Kimberly Brace, and his grandfather, whose name he bore, were honored and eminent citizens of the town, holding various stations of trust and influence.

Mr. Brace entered Yale College in 1827, but on account of his health, transferred his connection to Amherst in 1828, and was graduated there in 1831, his Alma Mater giving him the honorary D. D. in 1858. In the study of theology, he took an eclectic course, spending one year at Andover, the next at New Haven, and the third at Princeton, and carried through life an independence of the "schools," for which this training fitted him. His first pastorate was over the church in Litchfield, Conn., where he succeeded the Rev. Dr. Hickock, and was ordained June 12, 1838; Dr. Lyman Beecher had been dismissed twelve years before. Mr. Brace remained here six years, received one hundred and fifty to the membership of the church, and achieved for his own name an honorable place in the eminent roll of Litchfield ministers.

Reasons of health induced his resignation in 1844, and he supplied the Central Presbyterian Church in New York while its pastor, Dr. Adams, was in Europe. He then returned to pastoral work in Milford, Conn., where he was installed Sept. 24, 1845, succeeding Rev. Dr. Coe, since secretary of the American Home Missionary Society. This church was at the time the largest, save one, in the State, numbering nearly six hundred members. His ministry here, of eighteen years, was eminently happy and useful. Three revivals attended it.

While at Milford he became an editor, in 1858, of the *Religious Herald*; and when, in 1863, his wife's health led to the resignation of his pastorate, he returned to his native town, and devoted the remainder of his life to this editorial work. What he wrote for the *Herald* fills fifteen duodecimo volumes of scrap-book; and he was also a contributor to the *Biblical Repository*, *Home Monthly*, and *Parlor Magazine*. He also published a volume of three hundred and forty-one pages, entitled *Scripture Portraits*; and a Tract which he wrote has had a wide circulation.

Since the death of Dr. Hawes, Dr. Brace has been the permanent moderator of the famous ministers' meeting in Hartford, and the following minute gives the estimate of him formed by his associates in the ministry : —

"In the removal from us by death of the Rev. Dr. Brace, we desire to record our appreciation of his urbanity, dignity, and intelligence as a presiding officer, as well as the fidelity of his attendance and the emphasis which that fidelity expressed of the worth and significance of our weekly gathering. As almost the last survivor of the older race of ministers among us, he has always been the object of our respect ; while his generous toleration of new thoughts, and his unflinching sympathy with his younger brethren, have won at once our esteem and our gratitude. As our presiding officer, we have had ample opportunities of admiring his symmetry of character and the value of his solid gifts. He has been to us a happy moderator of the pastoral office, and as much in his indirect example as in his uttered words, he has commended to us the virtues which make a minister of the Lord Jesus at once beloved and respected. His serene and kindly presence will long remain with us as a gracious and helpful memory."

Dr. Brace had a well-balanced mind ; while all his faculties were vigorous, no one dominated over the others. He was very familiar with Scripture, and could quote from every part of the Bible with remarkable facility and accuracy. His love of literature was intense, and his tenacious memory held the results of his wide reading at ready command. Hence, his conversation was full of anecdote, and his sermons rich in illustration. In theology he was well read, and his preaching was evangelical, orderly, and earnest. If he was not profound, he was never superficial, and he was always instructive.

As a pastor he was universally beloved. The young people of his congregation followed him into the retirement of his later years for sympathy, counsel, and help, such as he always delighted to give. The churches, also, often sought his advice, and in ordinations and other public occasions he had often a leading part.

He was a benevolent man. His rule through life was to give the tenth of his income to the Lord, and in later years all the earnings of his pen were devoted to charity. His habits were economical, and when first settled he declined the salary offered him (\$1,000) as being greater than his wants required. In business affairs, his judgment was excellent, and others often sought and prized his advice. The *Herald* which he so long edited says, "He was methodical, punctual, and just. His promptness and accuracy in all

financial matters were especially marked. We do not remember of his failing to present his quarterly bill for editorial services on the day it was due. His forethought and punctuality in the editorial department were equally praiseworthy, enabling us always to issue our paper on the day of publication without delay."

Dr. Brace was a good citizen, believing that every man owed a duty to the government under which he lived. He never omitted to vote at elections, and during the late war was a strenuous supporter of the government. After the first call of President Lincoln, he offered a bounty of ten dollars per man to every recruit from his town, and subsequently a thousand dollars toward the expense of raising a regiment in the county. As man, minister, neighbor, friend, and citizen, Dr. Brace will be greatly missed, and even those who knew him only as a genial, hale, and impressive old gentleman as he walked the street, will regret his demise. But he has filled the measure of his threescore and seven years with a life full of usefulness, leaving behind the record of one for whose living his fellow-men are better.

His memory as husband and father is a precious legacy to his children's children. He married April 3, 1837, Sarah E. Finch, of Washington, N. Y., who died July 30, 1866, aged 48 years. He lost one son, and two daughters survive him, Mrs. R. H. Chittenden, of Brooklyn, and Mrs. A. A. Patton, of Hartford.

ANDREW WOOD PORTER, widely known as Deacon Porter, died at Monson, Mass., March 4, 1877. He was the son of William and Minerva (Wood) Porter, and was born at Middleborough, Mass., March 2, 1795. The first seventeen years of his life were spent on a farm, which his father carried on together with the business of an iron furnace. In addition to the advantages of the common school, he enjoyed several terms of study at Pierce Academy; and also taught one term. Leaving home, he became clerk in a country store, and continued in that capacity seven years. Then he formed a connection with Mr. Samuel Slater, as a manufacturer, and removed to Oxford. Six years later he bought an interest in and assumed the care of the mills of the Monson and Brimfield Manufacturing Company, and located at North Monson. Thenceforth Monson was his home, except six years, from 1851 to 1857, during which he was in charge of the Granite Mills at Stafford Springs, Conn., and lived in that place. Until he moved to Stafford, from 1825 to 1851, his house was near his factory, almost two miles from the village. On his return from Stafford, he built a house

in the centre of the village His business life was a successful one.

Jan. 17, 1822, he married Hannah Kingsbury, of Oxford, who died Dec. 15, 1869. A sermon commemorative of Mrs. Porter was preached by her pastor, and published. They had four children, three of whom died in infancy, and the fourth, Elizabeth Butler, died of heart disease at the age of thirteen. A second marriage was contracted with Mrs. Mary Sigourney (Butler) Stafford, of Oxford, Jan. 17, 1872.

Deacon Porter had a strong constitution, great power of endurance, and a vast amount of energy. Obstacles which appall most men, were by him little regarded. Through life, an enlargement of his heart was a source of great annoyance, and often prevented his taking rest in a recumbent posture. On account of this affection, during his last sickness, which was paralysis, he was obliged to remain continuously in an upright position until released by death. In the summer of 1863, while on the road from South Hadley, by a fall from the stage he was lamed for life. This injury, in connection with a rheumatic tendency, occasioned him almost continuous suffering, which was aggravated by walking. These causes, with other increasing infirmities, slowly diminished his former ceaseless activity.

His parents attended, but were not members of the Congregational church. His grandmother, on the father's side, was a devoted follower of Jesus, and his mother's family were active in the Christian life: the children felt that she was herself a Christian. With two exceptions, the children united with evangelical churches, embracing five denominations. Deacon Porter used to cite this as an illustration of the promise fulfilled to "the children of the third and fourth generation."

The boy Andrew was thoughtful and curious on theological as well as other subjects. He was brought into contact with Christian characters, some of them of a rare type of consecration. He held warm discussions with his grandmother Porter, and was wont to listen intently to the animated conversations of the gifted and devout men of the church, on the village green, in the intervals of public worship. He was not wholly free from a sceptical tendency. Thomas Paine's *Age of Reason* was carefully studied, much to his regret in subsequent life. After leaving home, he attended, a portion of the time, the Universalist church. An incident of his mature years, before he became a Christian, shows that at heart he never forsook his ancestral faith. One of his brothers writing to

him of his conversion, he conceived the idea of helping to educate him for the ministry, and went from Monson to his early home to make the proposition. While riding together past a Congregational church, his brother exclaimed, "What horrible doctrines are taught there!" At once he determined not to aid in promulgating such narrow and uncharitable opinions, and went away without speaking of the real object of his visit.

His wife's influence over him was great, her example godly, her prayers and the prayers of others enlisted by her on his behalf importunate, and at the age of thirty-four he gave his heart to the Saviour, and united with the Congregational church at Monson. The change was great, not in outward life, — that was almost perfect before, — but in the *man*. The proud, stern man of principle became humble, gentle, docile as a child. His conversion was radical. Henceforth his whole body, mind, and spirit were devoted to the Master. Anywhere, everywhere he would recognize, honor, and serve Him. Talents, time, income, property, all were at the Lord's disposal. From the first he was active in private and in public. Personal religion was a natural theme of conversation with the stage-driver and the brakeman, the stranger and the familiar friend. The same subject was also adapted to the fraternal letter and the business letter. His fidelity, in this respect, to his friends never ceased.

His own factory village, where his wife was a hearty and efficient supporter, was a prominent field of his labors. Revival after revival was fostered among his employees, sometimes bringing almost every family, and every member of each family, into the kingdom of our Lord, and extending its beneficent influence through the church and community. Time and money were applied without grudging to this work, but nothing was permitted to interfere with the Sunday school, the prayer-meeting, and the other activities of the church, in all of which he was an earnest and fruitful worker. Five years after his conversion, he was unanimously chosen deacon, from which office the church was never willing to release him. These new responsibilities were nobly met, and his leadership in every good word and work proved. While naturally conservative, he was keenly alive to every movement which promised advancement. The great temperance reformation, which swept over so large a part of New England shortly after his confession of Christ, found him a foremost and effective advocate. On the Board of Trust of Monson Academy, with such men as Dr. Ely, Chief Justice Chapman, Dr. Vaille, and others, his counsels and labors were highly prized. In

raising money for the academy, and for church and parish purposes, he was first to act, and one of the first in his gifts.

He loved to aid every good object, and made benevolence a study. To ask him to give was a pleasure. If the object inspired confidence, and he could do so consistently, he always responded cheerfully. If he could not give, he declined regretfully. His donations went out through many different channels. Families were from time to time, some regularly, the recipients of his bounty. Students were aided by him in obtaining an education. Helpful books were distributed among theological students and missionaries. Such valuable religious reading as the CONGREGATIONAL QUARTERLY, the *Missionary Herald*, the *Home Missionary*, and the *Congregationalist* was furnished to many who could not well afford to pay for it. Of late years, at least, he kept his pastor well supplied with the needful periodical publications. He was a liberal donor to the Congregational House, and nearly all our denominational societies were his constant almoners. For nearly thirty years he also served the American Board actively as a corporate member. Many Eastern and Western churches and institutions of learning received his contributions. To Amherst College, in its darkest days, he extended the helping hand. In charge of its Charity Fund, and on Building Committee, he gave his valuable time and counsel in addition to his timely pecuniary offerings. But more than on any other object he bestowed time, counsel, care, and money on South Hadley Female Seminary. One of the original trustees, and many years treasurer, he was necessarily connected with its entire financial history. From the date of its incorporation to the end of his life, from the first entrance of the spade to the last stroke of the hammer, he bore the burden, and largely superintended every part of the building, the altering, the repairing, and the furnishing of that great and important institution.

The multiplicity of his cares and labors did not exhaust the fountain of beneficence. He gave free scope to the amenities of social life, and his home was a place of cheer, and of untiring hospitality. The stranger of every clime, more especially the Lord's stewards, were sure to find their way to Deacon Porter's. The seminary at South Hadley and his house at Monson were like the homes of father and children; indeed, he called the seminary home, and the teachers and pupils daughters. Visits on the one side or the other were almost continuous, and all the more gladly welcomed at Monson if thereby a recruiting-place could be provided for the weary and sick.

Deacon Porter was a rare man. His loss is felt by a wide circle

of personal friends, by the institutions which have enjoyed the quickening impulse of his presence and his gifts, and by many missionaries, pastors, and churches, that have rejoiced in his benevolent offerings, all over the world. Though dead he yet speaketh; by his example, by the still unfailing stream of his benevolence, and by the abundant and precious fruits of his personal ministries and of his multiplied offerings to the Lord.

C. B. S.

REV. HYMAN AUGUSTINE WILDER was born in Cornwall, Addison County, Vt., Feb. 17, 1822. He was the son of Ora and Sally (Wheeler) Wilder. His early years were like those of the ordinary New England boy, spent mainly in the rural home of his parents in the usual work upon the farm and in the shop, and in such schooling as the country towns afforded fifty years ago. But out of that simple life, as well as by inheritance, came a robust physical and mental constitution, which prepared him for the hard work he was to perform in after years.

He became a disciple of Christ in his youth, and at once felt the call to fit himself for the gospel ministry. Having gained the consent of his parents, who were able to give him little more than their blessing, he pursued his preparatory studies mostly at the Gaines and Millville Academies, Orleans County, N. Y.; but in order to defray expenses, he was obliged to teach school winters through both his academic and collegiate course. Many of his pupils are still living, and remember him with the highest respect and affection.

He entered Williams College in 1841, and was graduated with honor in 1845. From the college he came to the Theological Institute at East Windsor, from which he was graduated in the summer of 1848. He was a hard and faithful student, and known for his strong, independent, and manly thinking.

He was married, Feb. 21, 1849, to Miss Abby T. Linsley, of his native town, Millville, Orleans County, who survives him with two children, a daughter and a son, the former a graduate from, and at this writing a teacher in the Abbott Female Seminary, Andover; the latter a graduate of Williams College, and now a member of the Hartford Theological Institute.

The week following his marriage, Mr. Wilder was ordained by council in the Congregational church at South Adams. The intervening time was spent in leave-taking of friends, and in preparing for his work abroad. He sailed from Boston for South Africa, April 9, 1849. His first year was spent near the port in charge of the print-

ing-press. The year following, he went to Umtevalumi, a new station, and entered upon regular missionary work. Here he remained for the next eighteen years, excepting a few months in which he had charge of a class of young men at Aminzuntote. The result was a small church and a community of several Christian families, who are as a city on a hill amid the surrounding darkness.

In 1868 he visited America, where he remained two years, laboring among the churches with a consuming zeal until his return, in 1870, to his old station in Umtevalumi. Many who heard him in the pulpit and on the platform in those years will never forget the fervor and power with which he spoke. It should be said, also, that while the work of one station rested especially upon him, he had in charge, after his return, the general affairs of two others at the same time.

This continued until Jan. 15, 1875, when he returned to Aminzuntote to fill the place of Mr. Ireland in the training school, while the latter was absent in this country. But never at rest while he could stand upon his feet, he undertook, during his vacation in August of that year, an exploring tour farther back into the country, with reference to selecting a site for a new station. It was while stopping in one of the native *kraals*, away from family and missionary friends, that he had a severe attack of dysentery; and although the attack yielded to the remedies at hand so far that he was able to go on with his work in a few weeks, yet it left him so debilitated that he found it necessary, the following February, to try the effect of a few months' residence at the Cape. Here he was so much improved that he was encouraged to return to Natal and enter again upon his work. But a sudden relapse admonished him and his friends that the only thing likely to work permanent benefit, if not, indeed, necessary to save his life, was a voyage to America.

Accordingly in November, 1876, he sailed for his native land, which he reached Jan. 30, 1877. The voyage was one of extreme suffering, and he was so weak at landing that it was necessary to carry him from the vessel to his hotel. Here for weeks and even months, wasted to a skeleton, he hung between life and death; but at length, and almost imperceptibly, he began to amend. His strength increased very slowly, and it was not till the summer opened that he was able to be moved into the country. Here it was hoped the good air, the fresh and nourishing food, with the unwearied ministries of wife, children, and friends, would bring back at least a measure of the old-time health. For a time the change worked favorably, and he apparently made headway against his disease. He

was able, with crutch or cane, to walk about the house, and to some extent out of doors, and to see and enjoy his friends; but the progress was slow, and there came pauses and set backs, so that at the end of weeks the gain was slight. Still his courage never faltered, and he planned to spend the winter in Hartford, whither he removed about the first of September, both to be with his son, and to furnish him a home while pursuing his course in the seminary. He endured the journey better than was anticipated, and both himself and family were hopeful of the best results; but Sept. 7th he had a sudden relapse, and after a brief struggle fell asleep in Jesus.

Such is a brief summary of Mr. Wilder's life and work. The timber of his mental and physical constitution was of that tough and well-seasoned grain which has characterized the best type of New England life. He had abounding health, and with ordinary work and exposure should have lasted his fourscore years. But this very exuberance of life became his tempter and destroyer. A boy on the farm, a youth in the academy, a young man in the college and the seminary, there was nothing in the range of physical endurance which he was afraid to undertake; and so as an ambassador for Christ on the African field, where climate prostrates and enfeebles most, he was prodigal of his energy, and perhaps all the more so as he saw the sluggish life around him.

His practical sense took in the situation at once. He saw that here rude natives could neither achieve nor maintain a Christian civilization without the industries of civilized life. In order to save Christianity, after it was left to native hands, he felt that provision must be made for it in schools, and churches, and Christian homes. But as these could not survive without the practical knowledge of those arts by which wealth is created, he felt that he was in the line of Christian duty when he taught a Zulu how to raise a field of sugar-cane, or how to construct a door or a sash for his house. He was tasked on every side, and was, literally, all things to the people.

He had, also, a mental stir and drive that more than matched his physical strength and activity. Endowed by nature with a high order of intellect, with a poet's imagination, with clear conceptions, and a strong understanding, he loved to grapple with the subtlest problems in metaphysics, theology, and philosophy. He took little on authority. What he believed he had thought through, and he could give a reason for his faith. He was a natural-born leader, and had the great qualities of success in whatever calling he might have chosen. He saw almost intuitively the thing to be done, and had the daring to do it. He had, in an eminent degree, both mental and mora

courage, and never hesitated to take responsibility when he deemed it right and necessary.

His moral perceptions were clear and quick, and his moral convictions thorough and controlling. There was no sham in his make-up,—from crown to foot he was genuine and manly. He could not cringe nor flatter, nor could he “be afraid of such a thing as himself.” He was never chased with the shadow of his own reputation, nor was he careful to know the popular side before he took his stand. These qualities, if they sometimes made him unpopular, always made him respected and trusted, for they were proof that he was honest and brave. He had committed himself to God, and was not anxious for results. Had he toiled all those years without seeing an African converted, he would have labored on all the same, and still have believed that the gospel is the power of God unto salvation. He walked by faith, not by sight.

His life-work, to one less deep and settled in his moral and religious convictions, would have been full of discouragements. The slow growth of African character, the shifting condition of the people, their lack of permanent homes or work, their want of the arts of life which bring wealth, culture, and stability to a people, never disheartened him. He was sure all these would come in time, and, like the coral insect, he was willing to work on in the dark, adding his little to the foundation on which should be built the bright future of a rising people.

He gave to his life the best evidence of success in his loyalty to that which was deepest and best within him. No man can do more than give his life for his cause, and that Mr. Wilder did. He heard the call of the poorest of the poor, the last command of his dying Lord, the voice of his risen Saviour pronouncing the decisions of the judgment seat, and he went forth in obedience to them all, to give his life for the perishing. If others have made a more dazzling record; if others have amassed larger fortunes and left to their heirs larger estates; if others have attracted to themselves more of the world's thought and gaze, yet who of them has made a truer life, built up a character with less of stubble, sham, and cant, and achieved a higher place among the elect men who were loyal to conviction, to authority, and to the person of the Son of God? In this supreme realm he won, and will hold his place forever.

Both of his children hope to return to Africa, at no distant day, and carry forward the work to which their father gave his life.

C. L. W.

LITERARY REVIEW.

THEOLOGICAL AND RELIGIOUS.

IT must have been with a feeling of well-earned satisfaction that Dr. Cowles wrote in the preface to his latest commentary,¹ "With this small volume on Job the author's work on the Old Testament is completed." Few scholars in our country have given to the Scriptures longer and profounder study than the author of this commentary, and fewer yet have done so much to elucidate them. In all he has written he is clear, vigorous, sensible, and practical. He makes less show of scholarly acquisition, fewer references to and quotations from other works than most commentators, but in place of them we have what is quite as valuable, — well-considered and independent views of his own.

It matters little to Dr. Cowles that the authorship of this book has been learnedly and exhaustively discussed without leading to a decisive result. He approaches the question as if it were new, and gives it a fresh and original handling. His conclusion is that Moses is the author, for which weighty if not entirely satisfactory reasons are given.

Dr. Cowles believes the book to have an historic basis. He treats the first two chapters as literally true. In his comments on the statement that Job's three friends sat down with him "seven days and seven nights," he says, "Think of seven days' silence, sitting there by their old friend, now so desolate, so smitten of God!" The speeches which follow he does not regard as literal reports. "It is not in human nature for men to speak off-hand in such style as appears through these discourses." Was it "in human nature" for them to sit down on the ground seven days and seven nights and speak not a word? Is it not quite as reasonable to assume that there may be some degree of fictitious embellishment in the opening prose narrative as well as in the poetic chapters that follow it?

Concerning the inspiration of the book, Dr. Cowles makes this discriminating remark (p. 230): —

"All that falls from the lips of Jehovah lacks no element of supreme authority. What fell from human lips cannot be accepted as inspired merely on the ground that they said it. These disputants were not prophets, inspired of God; they were not speaking as men sent of God and indorsed by God either by miracle or prophecy, or by a prophetic character established in any reliable way. Consequently their words must be brought to some other standard than their own personal authority for a worthy judgment as to their being the truth of God. But this amounts to saying that these words, considered in themselves, are inspired in no other or higher sense than the words of uninspired men in every age, *i. e.*, are not in any just sense *inspired* at all."

In saying this, Dr. Cowles does not, as we understand him, mean to intimate or imply that the author of the book was not divinely guided in its composition.

Not the least valuable part of this commentary is the discussion in the

¹ See D. Appleton & Co., p. 67. Price \$1.50.

conclusion on the Inspired Authority of the book, the Under-World, the Progress of Doctrine, and the problem, Why God permits Suffering? A new and admirable translation is appended. We heartily commend this work to all Bible students.

THERE is already in the market a surfeit of lectures to theological students and young ministers. Every conceivable phase of ministerial work has been thoroughly discussed, and no minister need fail in his work through want of good advice; but lay-workers have not been instructed overmuch. Rev. H. C. Hadyn, D. D., pastor of the First Presbyterian Church of Cleveland, O. (formerly the very successful pastor of the Congregational Church in Painesville, O.), has, from his wide observation and experience in guiding lay-effort, brought out a little hand-book,¹ which is admirably adapted to present wants. There is an increasing number of laymen engaged in active Christian work, — in which fact there is much encouragement, — but many of these laborers need training and instruction. Dr. Haydn's book, with its plain, sensible, terse discussions of the "Relations of the Ministry and the Laity," "Lay Work as Church Work," its "Range," "Specific End," "Qualifications," "Mistakes," "Self-Culture," etc., will be very helpful to all such. Pastors who wish to increase the efficiency and wisdom of the young working members of their church would do well to commend this book to their notice.

MR. COOK'S *Orthodoxy*² is published in the same general style as the two preceding volumes on *Biology* and *Transcendentalism*. He who undertakes to review these books may find occasions for criticism, if he so desires. One needs, however, to be sure that these lectures do not obey higher laws than they transgress, before he condemns them. Mr. Cook is certainly original in his ways of speaking and writing. He is not copying anybody's methods. Herein is his power. But herein also is a chance for unjust judgments on the part of those who review him. It is always to be remembered that what these books contain has first of all been given in the shape of lectures before great audiences, without manuscript. When one listens to them it is a matter for wonder how any man, discoursing upon such themes, can follow out so perfectly the lines of argument which he has proposed to himself. Until we acquire confidence by experience we wait anxiously lest the speaker should become confused, lose his thread, and make some awkward trip. On the other hand, when we hold the published volume in our hands and separate ourselves entirely from the lecture-room, many sentences may seem somewhat unfinished. The transitions may appear abrupt. What was really a merit in the lecture, when the mind of the speaker was warm and glowing and his audiences alive with interest, may be pointed out as a defect in the published book.

We are not of those who desire to criticise these volumes. We are grateful to Mr. Cook for the work he has done and is doing. It

¹ See A. D. F. Randolph & Co., p. 67. ² See James R. Osgood & Co., p. 68.

is not easy to measure the influence which has gone out from these Monday lectures. It is an influence wide and pervasive, lifting the minds of men toward God and duty and truth. It is a just occasion for thanking that a man has appeared as a public lecturer, and has taken well-nigh the foremost place in this department, whose whole purpose is so high and noble. Many of our popular lecturers have an undermining influence. They have a habit of speaking contemptuously of that which is intrinsically good. They curry favor with their audiences by letting down the standard of religion and morals. One hears nothing of this from Mr. Cook. He is bold as a lion for the right. It is a matter for great thankfulness that we have a man who, in any part of this land, can call together the largest audiences, and whose speech never will have any uncertain sound. And so, without going into the details of the volume before us, we can most heartily commend it for its graphic power, for its bold and manly exhibitions of truth, for the carefulness in general of its distinctions, for the magnetic quality of its style, for its clear aim and direction; in short, for a portrayal of orthodoxy such as is reasonable and defensible.

The Princeton Review for January startled our Presbyterian neighbors. The organ for a generation of all that was staid and conservative in the "Old School," it suddenly changed its place and its appearance, shook off its later association with the *Presbyterian Quarterly*, and with no name of editor or publisher, and no word of explanation, to subscribers or the public, of all these changes or of its transition from a quarterly to a bimonthly, it seemed to challenge attention and criticism. This was a Napoleonic movement. There are intimations that it was not wholly satisfactory to some who were most interested. The Table of Contents does not betray any disposition to lower its ancient standard. The opening article is a contribution to the current discussion to which even the *North American* has turned aside. "Divine Retribution" is the title, and Prof. Francis L. Patton, of Chicago, the author. It is a vigorous and strong discussion of the Universalist objection, raised in the questions, "Is eternal punishment consistent with the infinite justice of God? Is it compatible with His infinite goodness? Is it in keeping with His design in the creation of the world?"

Without enumerating the ten other articles, we may say that the Eastern problem occupies fifty pages, which do not contribute much to our knowledge of the subject, and some portions of which Dr. Hamlin would criticise. The "Conditions of Successful Prayer" must have been a good sermon in the Broadway Tabernacle pulpit, but has no special fitness for the pages of a learned review; and the "Genuineness of the Pentateuch" would have disappointed its readers less if it had appeared as what it really is, though the fact only betrays itself at the end, a book notice. And why "Materialism and the Pulpit" are connected in Prof. Fisher's article is not made clear, though materialism itself receives such handling as might be expected.

The March number comes to hand, containing four hundred pages and fourteen articles.

We have read "Evil in Things Good," to one point of which we are glad to call attention. Christian denominations are useful, but have their evils, in illustration of which fact the author, Dr. John Hall, dwells upon the too easy and complacent reception of ministers, passing from one denomination to another. Good men sometimes make such a change for good reasons, and men less good for reasons less satisfactory; and evils, not slight, result. Dr. Hall "would have the denominations consult one another in the spirit of mutual good-will and respect in every case of this kind. Why, merchants and insurance companies, with all their trade rivalries, consult and exchange information for mutual protection; and it is a salutary lesson to a knave to find that he is known to the entire fraternity, a member of which he has managed to cheat with impunity. It suggests to him, impressively, that honesty is the best policy. Why should not the children of light be as wise? . . . To allege that on this plan the character of men would not be safe, is idle. It is indeed to allege lack of veracity and unfitness for their place on the part of churchmen of every class, a wholesale calumny." The gains mentioned are mutual good feeling, promoted by the exercise of such courtesy, and "The restless rolling stones that gather no moss, and inflict bruises and hurts as they roll, would be checked in some degree in their movements, while the really evil-living and unfit would be able only once to wound Christ in the house of His friends." "Opportunity is to most men one of the strongest forms of temptation." This we heartily commend to the consideration of all concerned; and we may add that State lines, as well as those of denominations, may need similar consideration.

This number of the *Review* will not diminish the wonder at its new departure. At this rate its six numbers in the year will contain nineteen hundred pages, — one hundred more than Scribner's, — all which it proposes to furnish subscribers for \$2.00. Some Frenchman said of the Balaklava Charge that it was magnificent, but was not war. Such review publishing may be very useful, but it is in a business point of view anomalous. We learn that these numbers have been distributed freely among our own ministers as an advertisement.

*At Eventide*¹ is the title of a volume of sermons from the pen of Dr. Nehemiah Adams. As an author he is worthy of the special study of young ministers. There is a classic elegance in his writings which they do well to emulate. This book contains fifteen short sermons, all preached near the close of an active ministry of nearly fifty years. The very title of the volume shows the genius of the author. Some of the sermons have a simplicity and a pathos which cannot but charm the reader. The little volume has prefixed to it a photograph of the author, who, in advanced life and in feeble health, still remains with us to illustrate the declaration of the Psalmist, "They shall still bring forth fruit in old age."

¹ See D. Lothrop & Co., p. 69.

HISTORICAL AND BIOGRAPHICAL.

In a prefatory note the author of *The Cross above the Crescent*¹ says, "I call this book a Romance. It might, with equal truth, be called a Reality. For many of its characters are real persons; the greater part of its events really occurred."

Viewed as a modern romance, this book would not take high rank; but as a sketch of "Romance in History" it cannot be easily surpassed. The style is cultivated, lively, and graphic. Once begun, the volume will not be readily laid down. The story, designed to show the domestic condition and civil disabilities and oppressions of Greeks or *Rayahs*, all subjects of the Sultan not Mohammedans, is, in its naked outlines, the following. The childless wife of an Effendi steals a Greek boy, — Athanasius, — the eldest-born of eight children, whose father, a gardener, lived across the Bosphorus from Stamboul, in a rural village, where the grandees of the city often enjoy their summer residences. She had long watched the boy playing in his father's garden, upon which her latticed window looked, and coveted him for adoption. She one day finds him in the street and allures him home. He was a beautiful lad of ten years. The parents are distracted with grief; especially distressed was the mother, a sweet-tempered, gentle-spirited woman, who bore her children in her heart. The Greek population were aroused, but, as became them, muffled their rage. The boy is hurried off to the city and shut up in the Effendi's residence. The father hears the report with a riven heart. His home, which had been the dwelling-place of the serene domestic pleasures, is covered with a cloud. Half frantic, but with a calm exterior, he pursues, finds the mansion, knocks at the door, and is repulsed with contumely. The cruel act drives the iron deeper into his soul; for the thought flashes on his fevered brain and burns in his heart that his dear boy is not only forever lost to him, but to the church, and is to be brought up a Mussulman, — a thought to a pious Greek more bitter than death. Dark is the prospect, but the paternal heart bids him put forth every effort to rescue him. But where shall he go? What shall he do? He hastens to petition the Sultan, who had promised the European powers to protect his Christian subjects, for the restoration of his captive child. The petition is granted, but the order fails through the treachery of officials. They become, indeed, in this hour of need, his worst foes. At their instigation and connivance the boy is induced blindly to perform certain ceremonials by which he becomes substantially a Mohammedan, an act which rendered even the emperor powerless in seeking his restoration. When, therefore, the distressed father appears, a few days afterwards, before the appropriate officer to learn the result of his petition, the answer is ready. "He has become a Mussulman. Nothing can be done." "But," says the sorrowing father,

"I want my child."

"How many children hast thou?"

"Eight. Three boys, five girls."

¹ See J. B. Lippincott & Co., p. 70.

"How many wantest thou? Are not seven enough? Thou art poor."

"I love my children better than my life," replied the distressed father.

"The boy is better off where he is," retorted the Pasha. "Selim Effendi will take good care of him, and make a rich man of him."

"He is my son," said his father. "I want him. I cannot leave him there. His mother cries day and night. The other children play no more. They think of their lost brother. My heart is broken with grief."

"Look at me, my friend. Thy son is a Mussulman. They brought him here the other day. In my presence he said the creed. He acknowledged himself a son of Islam. They gave him a name. He became a Mussulman. It is finished. To thee he is nothing."

"The father fell on his knees where he stood. Again the arrow pierced his heart. His stern self-control gave way. He stretched forth his clasped hands to the minister, and cried aloud, while the tears coursed down his cheek, in his agony, —

"My son! My son! Mercy! Mercy! He is my child. He is no Mussulman. He is a Christian. They have deceived him. He knew not what he did. Bring him to me. Let him say before me that he is a Mussulman, and I will leave him."

"What matters it?" said the relentless Pasha. "He has made confession. The business is ended. Rise."

The Greek population, before aroused, were now on fire. A band of twelve brave fellows determined to secure the boy by stealth. They forced their way at night over the walls of the Effendi's garden, searched the premises to the great alarm of the inmates, but without success. The boy is now hustled off to the house of a Pasha, one of the chief officers of the court. He "enters upon a new phase of life." He is amused, caressed, treated as a son. The Pasha has an only daughter, Mirameh. He determines on a marriage of his *protégé* with her, and educates him accordingly. He is to be a courtier and statesman. Eventually he is introduced into the society of officials at the Porte. In process of time he is made a Mohammedan in full by the rite of circumcision. It was a great occasion. The boy's imagination is bewildered by the fascinations which surround him. He abjures the religion of his father without thought; visions of present delight and future honors are made to pass before him, charming his reason to sleep. He is introduced to the Sultan, who promises political preferment. The age of fifteen is reached. His nuptials with the daughter of the Pasha, now Grand Vizier, are celebrated with great pomp and ceremony. The parties had seen each other on occasions "few and far between," and are deeply in love. Three years of happy married life pass, and the once captive boy enjoys high official distinction under his father-in-law, the Grand Vizier. The vanities and luxuries of life are fully tried. Mirameh is a gentle, loving nature. Her husband becomes her world. She learns his history; is not displeased, but rather rejoiced, that he is a Greek, for she has the same blood in her veins, her grandmother being also a Greek. She proposes that he visit his parents, which he secretly does. He is welcomed with weeping joy by his sweet-tempered and loving mother. He learns by unmistakable indications that Mirameh's

grandmother was the own aunt of his mother, one who had even tenderly cared for her in her infancy and childhood. Mirameh visits her mother-in-law, and is delighted with her. The once stolen and deluded boy, now a Turkish Bey, is ready to renounce the flatteries and honors of his station, and escape from the bondage of official power and splendor. His loving wife is willing to forsake father and mother and share his fortunes. Through the agency of an English gentleman, who had been for years his friend and adviser, he steals by night from his magnificent home, goes aboard a ship ready waiting on the Bosphorus, and secretes himself and clinging wife on a Greek isle, under the sunny and genial canopy of free Greece. In five years we find him a popular preacher in the city; and Mirameh, the wife of the honored Bey, now a gentle, unassuming Christian woman, fit wife of the rising priest.

This is the bare outline. The filling up with stirring incidents, fine thoughts, and vivid descriptions, both of persons and scenery, of two wedding ceremonials, one Greek, the other Mohammedan, and with lively sketches of domestic customs, both of the Harem and Selamleuk, indeed of all interior arrangements of Turkish life, from the pastimes and enchantments of the garden to the fervid glow of culinary preparation, is skilfully constructed and charmingly told. The catastrophe is well wrought out. As illustrative of the author's power of delicate word-painting, take the portraiture of Mirameh the first time that Athanasius saw her :—

"He had been struck with her beauty, her lightness and airiness of step and gesture, and her fawn-like shyness. Had they lived in a more southern clime, he would have found an exact similitude to her in the gazelle of the desert, — the same graceful form and carriage, so delicate, yet so agile; the same open, yet timid, bearing; the same soft innocence, yet liquid brightness, of the eye; the same gentle, yet elastic and airy, movement, which hardly seems to touch the ground. In the garden she had looked to him as if she might have been exhaled from the dewy flowers in the night, and the morning sun might dissolve her into invisible perfumes again."

The most interesting instruction to us, free Americans, is the civil condition of the Rayahs, or non-Mohammedan subjects of that once powerful but now tottering empire, once and still the deadly foe of Christians, and now upheld by the Christian powers of Europe, and the fact that all diplomatic stipulations made by these powers with the Porte, respecting the rights and protection of his rayah subjects, are of little value. This is stated in different forms and in different relations. Read the following as a specimen. "They" (the Rayahs) "are tolerated, not recognized. By the fundamental law of the empire, the Koran and its Commentaries, they have and can have no rights as citizens. All the legal protection vouchsafed to them is the care extended to subjugated enemies on parole."

"The fact proves the utter worthlessness of all those edicts in favor of the Rayahs extorted by Western diplomacy, and for which the Sultan has, from time to time, received the laudations of the Western powers. Not one of them is worth the paper on which it is written. They have been, and will be observed so far as those who have exacted them compel their observance, no further; and this will

be in the few individual cases which are brought to the notice of foreign ambassadors, and in which they think it politic to interfere. But every Rayah knows, that, by the law of Islam, his life is forfeited, and that the tribute which he pays is a commutation for the penalty which would terminate his existence.

"The Christians of the East have, therefore, never been deluded by these Tawzimats, Khatti Sherifs, and Royal Acts of Grace. They read well to Western ears; but the Rayah knows enough of the authority under which he lives to understand that they are illegal, unconstitutional, and can never be generally enforced. In every instance they have gradually sunk out of sight; and the condition of the Rayah throughout the empire is at this moment as miserable as it was fifty years ago.

"The Sultan cannot, if he would, subvert the institutions under which he holds his throne. The law of religion is independent of him. To gratify or propitiate a Western power, on whose good-will he depends, he may, as he often has done, grant a paper which awards equal rights to his Christian subjects, and for a time there may be the appearance of enforcing it. But as it has uniformly been in the past, so it must, of necessity, be in the future; the fundamental law of the empire, which is the law of religion, must regain its sway, and prevail over these irregular and abnormal exceptions. *That abides: these* are accidents, which have only the force of a transient spasm. There is no hope, absolutely no hope, for our Christian brothers in the East but in the overthrow of the dominion which holds them in bondage."

MISCELLANEOUS.

Among the elegant volumes which have been issued recently from the press of Messrs. Harper & Brothers, we cannot forbear to call attention to the following:—

*Cyprus*¹ is a narrative of researches and excavations during ten years' residence on that island. The indefatigable and enthusiastic author is Gen. L. P. Di Cesnola, who had served in the armies of the United States during the war of the Rebellion, and was appointed consul at Cyprus in 1865. This island was the Chittim of the Old Testament. Its geographical position, the fertility of its soil, and its great mineral wealth gave it early renown. This book furnishes a brief sketch of the history of the island, affording a glance at its important relations to the Egyptians, the Phœnicians, the Greeks, the Romans, the Italians, the Moslems, and the English Crusaders.

The vast number of the ruins of ancient cities and of tombs on this island furnished an inviting field of research to a man of antiquarian tastes. The treasures in pottery, ancient coins, gems, Babylonian cylinders, and sculptures of various kinds which rewarded the research of our military consul are here given to the public in an elegant and attractive form. Indeed, the book in its manufacture is superb. Between four and five hundred illustrations elucidate the theme and render the volume an ornament for a parlor table. A learned appendix and a thorough index of the work add to its value to the scholar, while the mingling of history, narrative, personal experience, and vivid description give to the volume a special interest for the general reader.

¹ See Harper & Brothers, p. 66.

*Pottery and Porcelain*¹ is the title of a work which excites our wonder hardly less at the patience and indefatigable zeal of the author, Dr. William C. Prime, than at the variety and interest of the treasures which it brings to view. The author commences his preface with the statement that ten years ago there were probably not ten collectors of pottery and porcelain in the United States, and adds, "To-day there are perhaps ten thousand." These are, at least, bold assertions with which to start. Sure we are that if there are ten thousand collectors of pottery and porcelain in the United States, this attractive book of Dr. Prime's will tend to increase them to ten times ten thousand. The preface is followed by a list of "Authorities Consulted," giving some fifty volumes, which constitute the literature of the theme. Persons who have given no attention to this subject will be amazed as they peruse this catalogue of learned authorities. None surely can fail to be delighted with Dr. Prime's contribution to this subject. His work is not devoted to the detailed processes of the manufacture of pottery and porcelain, but it is descriptive of the wares themselves, and meets the wants of the lovers of art. It embraces under its technology "everything made by baking in fire or furnace, into the composition of which clay enters."

The extent of the ground which the work covers is seen in the table of contents, — Ancient Pottery, Modern Pottery, and Porcelain. The author draws illustrations from Egypt, Assyria, and Babylonia, Phœnicia, Holy Land, Greece, Etruria, Rome, "Saracen," Italy, Spain, Portugal, France, Germany, Switzerland, Belgium, Holland, Sweden, Denmark, Russia, German Grès Céramique, China, Corea, Japan, India, Austria, Hungary, and Poland. He devotes two sections to pottery and porcelain of England and of America, and one section to marks on pottery and porcelain. The engravings, which are only one less than three hundred, are elegant, and render the work "a thing of beauty." It is creditable to the public that the author and the publishers find encouragement for so much labor and such a large investment in this department of art.

*Contemporary Art in Europe*² is a work by S. G. W. Benjamin, made up of several articles published originally in *Harper's Monthly Magazine*, with the addition of considerable fresh material. These essays embrace Art in England, France, and Germany, and the author discusses different schools and a great variety of themes, including the underlying historic and ethnic principles of art.

The illustrations, which are nearly eighty in number, serve to show the creditable attainments of our best engravers. The tendency of such a work as this is to create in our own land a school of art which, as it comes into existence, will have characteristics and merits peculiarly its own. The tasteful qualities of the book itself show that book-making has already become an art, in which, as a nation, we have made praiseworthy proficiency.

¹ See Harper & Brothers, p. 66.

² See Harper & Brothers, p. 66.

BOOKS RECEIVED.

Scribner, Armstrong & Co., New York.

All Saints' Day and other Sermons. By the Rev. Charles Kingsley, M. A. Edited by the Rev. W. Harrison, M. A. 1878. 12mo. pp. 410. \$1.50.

Robert Carter & Brothers, New York.

The Kingdom of Judah. By the author of "The Wide, Wide World." 1878. 16mo. pp. 385. \$1.50.

Take Care of Number One, and other Narratives. By the Rev. P. B. Power. 1878. 16mo. pp. 263. \$1.00.

The Widow directed to the Widow's God. By John Angell James. With an Introduction. 1878. 32mo. pp. 205. 50 cents.

Lectures on the Lord's Prayer. By William R. Williams. 12mo. pp. 241. \$1.25.

Life of John Kitto, D. D., F. S. D., author of "Kitto's Bible Illustrations." By

John Eadie, D. D., LL. D. 1878. 16mo. pp. 435. \$1.25.

The King in his Beauty. By Rev. Richard Newton, D. D. 1878. 16mo. pp. 347. \$1.25.

Beauty for Ashes. By Alexander Dixon, author of "All About Jesus." 1878. 12mo. pp. 436. \$2.00.

Houghton, Osgood & Co., Boston.

Kéramos and Other Poems. By Henry Wadsworth Longfellow. 1878. 16mo. pp. 148. \$1.25.

Poems of Places. Edited by Henry W. Longfellow. Russia. One volume. 1878. 32mo. pp. 245. \$1.00. Greece and Turkey in Europe. One volume.

1878. 32mo. pp. 271. \$1.00.

Memoir of William Francis Bartlett. By Francis Winthrop Palfrey. 1878. 16mo. pp. 309. \$1.50.

D. Lothrop & Co., Boston.

Concessions of "Liberalists" to Orthodoxy. By Daniel Dorchester, D. D. 16mo. pp. 343. \$1.25.

Endless Punishment: Scriptural Argument for, and Reasonableness of Future Endless Punishment. By Nehemiah Adams, D. D. 16mo. pp. 168. \$1.00.

Links in Rebecca's Life. By Pansy. 12mo. pp. 420. \$1.50.

Echoing and Re-echoing. By Faye Huntington. 12mo. pp. 309. \$1.50.

Lee & Shepard, Boston.

Seola. 1878. 16mo. pp. 251. \$1.50.

The Historical Student's Manual. By Alfred Waites. 8vo. pp. 7. 75 cents.

Congregational Publishing Society, Boston.

Minutes of the National Council of the Congregational Churches of the United States, at the Third Session, held in Detroit, Mich., Oct. 17-21, 1877, with the Annual Statistics of the Churches. 1877. 8vo. pp. 465. In cloth, \$1.35. In paper cover, \$1.00.

American Tract Society, New York, 23 Franklin Street, Boston.

Life and Death Eternal: A Refutation of the Theory of Annihilation. By Samuel C. Bartlett, D. D., President of Dartmouth College. 8vo. pp. 390. \$1.50.

Yusuf in Egypt, and his Friends. By Sara Keables Hunt. 12mo. pp. 220. \$1.00.

- Folded Hands. Poems of Cheer. 12mo. pp. 303. \$1.00.
 Margie Hargrave and The Percy Children. By Mrs. M. E. C. Wyeth. 12mo. pp. 200. 90 cents.
 Satisfied. A Story for Girls. By Catharine M. Trowbridge. 12mo. pp. 214. 90 cents.
 Gospel Work and Truth : A Scripture Text-Book. Compiled by C. M. Whittelsey and E. P. Gardner. 32mo. pp. 80. 40 cents.
 Nan's Thanksgiving. By Hope Ledyard. 32mo. pp. 72. 35 cents.
 Angel's Christmas. By Mrs. O. F. Walton. 32mo. pp. 61. 30 cents.
 Aunt Lou's Scrap-Book. By Harriet B. McKeever. 32mo. pp. 59. 30 cents.

J. P. Lippincott & Co., Philadelphia.

- Anthropology. By Dr. Paul Topinard, with preface by Prof. Paul Broca. Translated by Robert T. H. Bartley, M. D., with forty-nine wood-cuts. 1878. 8vo. pp. 548. \$2.00.
 The Epoch of the Mammoth and the Apparition of Man upon the Earth. By James C. Southall, A. M., LL. D., with illustrations. 1878. Crown 8vo. pp. 430. \$2.50.

Presbyterian Board of Publication, Philadelphia.

- Consequences ; or, A Bowl of Punch, and What came of It. By Mrs. A. K. Dunning. 16mo. pp. 392. \$1.25.

S. C. Griggs & Co., Chicago.

- Ingersoll, Beecher, and Dogma, or A Few Simple Truths and Their Logical Deductions, in which the positions of Mr. Ingersoll and Mr. Beecher are considered in two lectures, entitled Maphisto-Minotaurus and The Absolute Necessities. By R. S. Dement. 1878. 16mo. pp. 155. \$1.00.

PAMPHLETS RECEIVED.

- Sixty-First Annual Report of the American Bible Society, presented May 10, 1877. Containing, also, a List of Auxiliary Societies and their Officers, and a List of Life-Members and Life-Directors constituted during the Year. New York : American Bible Society. 1877. 8vo. pp. 171.
 The Difficulties and Advantages of Bible Translation : A Sermon preached before the American Bible Society in St. Paul's Methodist Episcopal Church, New York, May 6, 1877. By William M. Taylor, D. D., Pastor of the Broadway Tabernacle Church. New York : American Bible Society. 1877. 8vo. pp. 16.
 Discourse Commemorative of the late President Stearns, delivered in the Amherst College Church, June 26, 1877. By Prof. William S. Tyler. Springfield, Mass. : Clark W. Bryan & Co. 1877. 8vo. pp. 75.
 The Relations of Learning and Religion : Addresses at the Inauguration of Rev. Julius H. Seelye to the Presidency of Amherst College, June 27, 1877. 8vo. pp. 36.
 Addresses at the Annual Meeting of the Amherst College Alumni : Commemorative of the late Prof. Snell, June 27, 1877. By Rev. Daniel W. Poor and Prof. William C. Esty. Springfield, Mass. : Clark W. Bryan & Co. 1877. 8vo. pp. 40.
 Necrological Report ; presented to the Alumni Association of Princeton Theological Seminary, April 27, 1875. Philadelphia : Grant, Faires & Rodgers. 8vo. pp. 16.

- Fourth Annual Catalogue of Drury College, at Springfield, Greene County, Mo. For the Year 1876-77. Springfield: Patriot-Advertiser Book and Job Printing Establishment. 1877. 8vo. pp. 54.
- Rills from the Hills. A Semi-Centennial Discourse, delivered at Franklin, N. H., June 12, 1877, on the Fiftieth Anniversary of the Formation of the Merrimack County Conference of Churches. By Nathaniel Bouton, D. D. Concord: Republican Press Association. 1877. 8vo. pp. 31.
- Wide Awake. An Illustrated Magazine for Young People. Ella Farman. Boston: D. Lothrop & Co. Quarto. Per year, \$2.00. Single number, 20 cents.
- Manual of the Congregational Church in Goffstown, N. H. Bristol, N. H.: R. W. Musgrove. 1877. 12mo. pp. 37.
- Women's Prayer-Meetings. By Austin Phelps, D. D., Professor at Andover Theological Seminary, etc. Boston: Congregational Publishing Society. 32mo. pp. 15.
- What is the True Idea of the Tri-Unity of God? By Dorus Clarke, D. D. Boston, 1877. 8vo. pp. 18. Obituary: Rev. Rufus P. Wells. By J. H. Temple. 8vo. pp. 7.
- The Atonement, not a Dramatic Representation, but the Central Truth of the Gospel: A Sermon preached to the Memorial Church, Springfield, Mass., Dec. 9, 1877. By the Pastor, Rev. W. T. Eustis. 8vo. pp. 32.
- Catalogue of Andover Theological Seminary, 1877-78. 8vo. pp. 24.
- The Man and the Physician: A Sermon preached in the West Church, Boston, Sunday, December 9, 1877, commemorative of Edward Hammond Clarke, M. D. By C. A. Bartol, D. D. 8vo. pp. 26.
- United States Official Postal Guide, January, 1878. Boston: H. O. Houghton & Co. New York: Hurd & Houghton. 12mo. pp. 282. 50 cents. \$1.50 per year.
- A Memorial of Rufus S. Cushman, D. D., late Pastor of the Congregational Church in Manchester, Vt. 1877. 8vo. pp. 66.
- Present Demand of the Missionary Work: A Sermon preached at the Sixty-eighth Annual Meeting of the American Board of Commissioners of Foreign Missions, Providence, R. I., Oct. 2, 1877. By James H. Fairchild, D. D. 8vo. pp. 17.
- Inaugural Dissertation zur Erlangung der Doctorwürde bei Hochlöblicher Philosophischer Facultät zu Marburg, eingereicht von Adolf Rambeau aus Jessen. 8vo. pp. 38.
- The Anti-Sceptic. A Journal of the Impending Conflict between Christianity and Infidelity. Boston, January, 1878. Vol. 1. No. 1. 8vo. pp. 24.
- Are the Indians dying out? Preliminary Observations relating to Indian Civilization and Education. By S. N. Clark. Washington, 1877. 8vo. pp. 42.
- The Sacred Cubic of the Great Pyramid and Solomon's Temple. Being an Essay addressed to the English Palestine Exploration Fund. By Samuel Beswick, C. E. 1877. 8vo. pp. 27.
- Thirteenth Annual Catalogue of the Massachusetts Institute of Technology. Boston, 1877-78. 8vo. pp. 72.
- Catalogue of Amherst College. 1877-78. 8vo. pp. 45.
- Catalogue of Chicago Theological Seminary, 1877-78. 8vo. pp. 20.
- Catalogue of Yale College, 1877-78. 8vo. pp. 100.
- Exercises at the Inauguration of Rev. Samuel C. Bartlett, D. D., as President of Dartmouth College, June 27, 1877. 8vo. pp. 41.
- The Southern Negro as he is. By G. R. S. Boston, 1877. 8vo. pp. 32.

- The Catholic Family Almanac, 1878. New York. 12mo. pp. 144.
- The Priest in Absolution: A Criticism and Denunciation, with a Review of the System of Confession. New York. 16mo. pp. 48.
- Two Addresses, relative to the Orphan House on Ashley Downs, Bristol, England. By George Müller. 12mo. pp. 57.
- Obituary Record of Graduates of Williams College; presented at the Meeting of the Alumni, July 3, 1877. By Rev. Calvin Durfee, D. D. 8vo. pp. 113.
- The New York Society for the Prevention of Cruelty to Children. Second Annual Report, 1877. 860 Broadway, corner of 17th Street. 8vo. pp. 81.
- Inaugural Address of Rev. William W. Patton, D. D., as President of Howard University, Washington, D. C., Oct. 9, 1877. 8vo. pp. 20.
- Manual of the Congregational Church of Southbridge, Mass., 1877. 12mo. pp. 42.
- Catalogue of Oberlin College, 1877-78. 8vo. pp. 61.
- Catalogue of Beloit College, 1877-78. 8vo. pp. 32.
- Systematic Beneficence: An Essay read at a Meeting of the General Association of New Hampshire, at Great Falls, Sept. 12, 1877. By Rev. E. H. Greeley. 1877. 8vo. pp. 14.
- Memorial Sermon Commemorative of Prof. Geo. H. Ashley. By Rev. J. H. Harwood, Springfield, Mo., July 20, 1877. 8vo. pp. 20.
- Papers and Addresses at the Thirty-first Anniversary of the American Missionary Association, in Syracuse, N. Y., Oct. 22-24, 1877. Royal octavo, pp. 61.
- Thirty-ninth Annual Report of the Presbyterian Board of Publication, May, 1887. 8vo. pp. 68.
- Obituary: Rev. Rufus P. Wells. By J. H. Temple. 8vo. pp. 7.
- The Industry of the South: Its Immediate Organization indispensable to the Financial Security of the Country. A Speech delivered before the Boston Board of Trade, November 27, 1865. By Edward S. Tobey. Republished with an Appendix in reference to Organization of Labor in the Northern and other States. 1878. 8vo. pp. 19.
- Irrigation: A Paper read before the New Hampshire Board of Agriculture, at a Meeting holden at the Agricultural College, in Hanover, on the 23d day of October, 1877. By J. B. Walker, of Concord. 8vo. pp. 26.
- Report of an Ex-Parte Council of Congregational Churches, held at Wheaton, Illinois, February 12, 13, and 14, 1878. Published by vote of The First Church of Christ in Wheaton. 8vo. pp. 32.
- Inefficiency. By J. A. Hart, ex-Treasurer Wheaton College, etc. 8vo. pp. 7.
- Minutes of the Western Congregational Convention, held in Michigan City, Ind., July 30 to Aug. 3, 1846, with an introductory Note by one of the secretaries, and an Appendix. 1878. 8vo. pp. 51.
- Reminiscences of Rev. E. Walker. Funeral Discourse by Rev. G. H. Atkinson, D. D. 1877. 8vo. pp. 8.
- The New West, as related to the Christian College and the Home Missionary. By Edward Payson Tenney. 1878. 8vo. pp. 71.
- A Sermon commemorative of Dea. Andrew W. Porter, of the Congregational Church, Munson, Mass. By C. B. Sumner, Pastor. 8vo. pp. 29.
- Wide Awake: An Illustrated Magazine for Young People. Boston: D. Lothrop & Co. Twenty cents a number; \$2 a year.
- Fifty-first Annual Report of the New York City Mission and Tract Society, with brief Notices of the Operations of other Societies, Church Directory, List of Benevolent Societies, and Statistics of Population, etc. 50 Bible House. 1878. 8vo. pp. 147.

EDITOR'S TABLE.

General or Public Justice.—It was just a century ago that the appearance of Universalism as the logical sequence of Old School Calvinism led theologians to revise the current statements of the doctrine of the Atonement. It had been customary to assert that the Atonement involved a literal satisfaction of retributive justice. Pres. Edwards, even, had said, in his earlier writings, that "Christ has satisfied justice fully; so that it is but a thing that may be challenged (as the believer's right) that God should now release the debtor when he has fully paid the debt." Since the debt was paid antecedent to and independent of any act of faith on the part of the sinner, it was logically inferred that all for whom Christ had died were freed from exposure to penalty. Christ died for all, He had borne the punishment due to all; therefore, all will be saved, whether penitent or not.

This was the *reductio ad absurdum* which led to a thorough reinvestigation of the doctrine of the Atonement by such men as Drs. Jonathan Edwards, Smalley, Dwight, Emmons, and others. In order to greater clearness, they made a distinction between what they called general or public justice and distributive justice. In the exercise of general justice, God will always do that which is, on the whole, wisest and best. This is the fundamental and governing principle that underlies the administration of His universal kingdom. Distributive justice, on the other hand, determines what is due to particular individuals. It is the measure of individual deserts. This will be exercised only so far as it is consistent with public justice or the general good. To say that God does not in this world treat men as they deserve is equivalent to saying that He does not exercise distributive justice; but, as a righteous God, He must always do that which is for the general good, and therefore may act righteously, as well as benevolently, while His distributive justice is held in suspense.

This distinction, which is obvious and clear, has been wrought into a large share of the profoundest theological thought of the last century. Of late, however, it is becoming fashionable to ignore or depreciate it. Dr. Bushnell, in his *Forgiveness and Law* (p. 146), ridicules it as a "most sorry theologic invention," and adds that it is "most distinctly, most provincially new." This latter objection, by the way, cannot be regarded as very serious, as it comes in connection with Dr. Bushnell's theory of propitiation, which is "most distinctly and individually, rather than provincially, new." It is hardly best to give up this distinction because it looked "sorry" to Dr. Bushnell, especially since he himself held to it without knowing it; for only two pages before he speaks of this "new theologic invention," he says that God "will, of course, be upright before all things else; but the dealing back on transgressors what their crimes deserve is a very different matter."

We think that just now there is special need of insisting upon this well-established and familiar distinction between general and distributive justice, *i. e.*, what is demanded in the interest of all and what is due to each, for upon this rests the doctrine of the Atonement in its clearest and most tenable form. On what ground is it conceivably permissible that a righteous God should remit the penalty for broken law? He must forgive sin righteously or not at all. The sacred authority of His government must be maintained, either by the infliction of the penalty due to sin or by something else of equivalent value. The ultimate object of the penalty is the maintenance of righteousness or general justice. The Atonement, therefore, must look to the same end. It must be such as to show that God is "just" while He "justifies" the believer. Thus, according to the Scriptural doctrine of expiation, God's righteousness is so declared and sin is

so condemned by the sufferings and death of Christ as to make it safe and right to forgive all who repent and believe. Overlook or deny this distinction between general and distributive justice, and one of two conclusions must follow, — either Christ endured the exact and literal penalty for the sins of the whole world, or else his atoning work stands in no relation to justice, and is in no sense a sacrifice for past sin, *i. e.*, it is not an atonement at all in the received and established use of that term. Weak views of the Atonement will always accompany low views of the majesty and authority of God's moral government.

The North American Review on Eternal Punishment. — In the number of the above *Review* for March-April, there is a conglomerate article on "The Doctrine of Eternal Punishment." The first and the last part were written by Dr. Noah Porter, and between these portions there are five sections written by the representatives of five parties or denominations, — the Infidel, the Roman Catholic, the Unitarian, the Baptist, and the Universalist.

The opening section, by Dr. Porter, seems to have been submitted to the other writers, so that what they have contributed toward the article is in response to his first section. The design of this novel composite seems to be to reach, if possible, an ethical statement of the grounds on which our views on eternal punishment must rest, which shall be accepted by all the parties. With this understanding of the design, Dr. Bellows, the representative of Unitarianism, characterizes Dr. Porter's "opening of this discussion" as "irenic" (p. 335). With this design in view, it is natural that Dr. Porter should go as far as possible, consistently with the truth, in avoiding what would not be accepted by the other parties.

The question which concerns every Congregationalist is whether Dr. Porter, as a representative of our denomination, in the intensity of his purpose in this irenic, has not sacrificed the truth itself. It is remarkable that his statement is accepted by Dr. Bellows, who says, "I must frankly and gratefully confess that I could not ask a better summary of my own views than is presented in the last paragraph but one of his paper." (p. 335.) It is significant that Dr. Bellows expresses doubt whether "orthodoxy accepts the general positions laid down in Dr. Porter's statement of the case." (p. 335.) It does not appear that the summing up of the case, or last section of the article in the *Review*, was submitted by the leading writer to the representatives of the other parties or denominations. In commenting upon what was written by the representative of our own denomination, we must of course take the first and the last sections together. While we agree with much that is here presented, and admire the clearness and philosophic accuracy of a large part of the paper, we deeply regret that we feel forced to express the conviction that some of the positions taken are not such as the circumstances in which the writer was placed seem to demand.

Our objections to his paper are these : —

First. On the doctrine of the atonement it is evasive, and liable to be variously interpreted. The doctrine of the atonement we regard as involving the idea of expiation. Anything short of that, we agree with the Unitarians in denominating an "at-one-ment." What is known as the moral theory of the atonement is, in our view, no atonement. Yet Dr. Porter's paper may be interpreted by some as in favor of this moral theory. He says that Christianity "provides and offers a remedy" (p. 327), but does not in that connection indicate its nature. He speaks of "redemptive discipline" (p. 328), which is certainly a vivid designation of the moral theory of the atonement. He further says, "I agree with him [Dr. Bellows] that this life is 'a state of education and of discipline,' if I may add, 'for a race which needs to be recovered or redeemed,' and provided I may empha-

size the truth that Christ in His life and death is the central force, who disciplines sinful men to a perfected character in a perfect life." (p. 353.) This is a description of Christ's redemptive work to which no old-fashioned Unitarian would object. It has no element in it, so far as the language requires, of expiation. After quoting the views of Mr. W. R. Greg in his *Enigmas of Life*, he adds, "He overlooks one element only which Christianity and Christ can supply, — that of help and hope from a loving person, who awakens gratitude and love to Himself, and thus secures victory over sin, and consequently over every form of death." (p. 357.) There is another "element" which Christianity and Christ do supply, and that is the element of expiation. In saying that "He overlooks one element only," and in describing that one element as he does, Dr. Porter may be interpreted as excluding the idea of expiation.

In the paragraph which Dr. Bellows gratefully adopts as a summary of his own views (p. 335), Dr. Porter seems to positively deny the need of an expiatory redemption in the declaration, "He [God] cannot possibly be displeased with or effectively punish any being who loves Him in the present, or who repents of not having loved and obeyed Him in the past." (p. 328.)

But Dr. Porter has, at least, one sentence in his paper apparently inconsistent with the above. Thus he says, "So soon as we repent and renounce both [the wicked purpose and the wicked act], even though God should continue to feel and express His displeasure for what we had been, we should find some taste of heaven in our present renunciation of our wicked past." (p. 326.)

If it is conceivable that God should in fact and in justice "continue to feel and express His displeasure for what we had been," then it is not true that — no atonement being provided — "He cannot possibly be displeased with or effectively punish any being who loves Him in the present, or repents of not having loved and obeyed Him in the past." Hence, Dr. Porter may be interpreted by some as having covertly assumed the reality of a vicarious atonement, and as having based on that assumption the declaration that "God cannot possibly be displeased with or effectively punish any being who loves Him in the present, or who repents of not having loved and obeyed Him in the past." Thus the paper is evasive.

We cannot but suspect that the keen eye of Dr. Bellows saw this and put his own interpretation on the language when he wrote, "If this statement be accepted as the general summing up of learned and candid, as well as profoundly Christian, men in the modern orthodox party, it will advance the question far above the cavils and protests of liberals, who mean to be Christians, and soon take the debate out of all circles where it can be followed by sober or enlightened argument." (p. 340.)

If it be said that Pres. Porter was discussing simply ethical principles, independently of Scripture, this is not a satisfactory explanation of the evasiveness of his paper, for there is ethical ground for the atonement back of Revelation.

We will add, if the writer believes, as we presume he does, in the necessity of expiation, in writing on this subject, at such a time as this, fidelity to the truth requires that he should have made it evident; yea, more, as it seems to us, *personal loyalty to Christ requires that he should have made it emphatic.*

Second. He is philosophically inaccurate in his explanation of the existence of evil. He asks, respecting the Divine Ruler, "Why does He suffer sin to be? The only answer that can be given is found in the freedom which is essential to personality. God cannot exercise personal influences except with persons, and personality involves the possibility of perversion." (p. 352.)

This is clear and satisfactory so far as the possibility of sin is concerned, but the question, "Why does He suffer sin to be?" does not concern the mere possi-

bility of sin, but the actuality of it. The possibility of sin is found in the freedom which is essential to personality; but the actuality of sin is not found in that freedom simply. The angels, which have kept their first estate, have the freedom of personality without sin. The omnipotence of God furnishes a presumption that He could create a race of men endowed with personality, and yet, by personal influences, prevent their sinning. What is there in ethical science to rebut this presumption? Dr. Porter replies, "The freedom which is essential to personality." Not at all. That explains the possibility of sin; but a thing may be possible without being certain. When God created man, he so made him and conditioned him that He knew not only that his sinning was possible, but that it was certain, — not necessary, but certain. Why did He create him with this certainty? That is the bottom question, and "the freedom which is essential to personality" does not answer it.

The students of Dr. Nathaniel W. Taylor, in his palmy days, know very well that when he first wrote his theological lectures, he gave essentially the same answer to this question which is here given by Dr. Porter, but that he subsequently renounced that position as untenable. He originally took the ground that the existence of sin is "incidental to a moral system." Dr. Porter expresses the same idea in another form when he says the reason why God permits sin is "found in the freedom which is essential to personality." Dr. Taylor, as he advanced in his theological studies, changed his lectures and took the position that the existence of sin is incidental, "not to a moral system, but to the *best* moral system." This is the ethical position which has been taught at Andover for the last thirty years.

The presumption from God's omnipotence that He could create a race of men endowed with personality, and yet by personal influences prevent their sinning, which is urged against the Divine benevolence in having created and conditioned men as He has, is answered only by the position that *the best moral system* may incidentally involve sin, and that if it is so, the prevention of sin in that system by the Supreme Ruler is not an object of power. God adopts the system because he sees that it is best. Man abuses the system by a perversion of his powers. God is responsible for the system, and man is responsible for the sin. It is not best for God to do any more than He now does to prevent man from sinning, for that would alter the best system of government; but it is best for man, under existing Divine influences, to refrain from sinning, or having sinned, to repent.

We indicate what we regard as the inaccuracy of Dr. Porter's position that it may not be accepted without question as representing the deepest and the most advanced thought of our denomination in ethical science on this theological theme.

Third. He advances the idea that there may be, in some sense and to a limited degree, a "second probation" to man in another life (p. 355). It is true that this second probation, as he describes it, may not amount to much, if anything, more than what every orthodox man must hold, viz., that "the next life . . . by its first revelations," may "make everything clear which was dark, and bring out in vivid lines that moral and spiritual truth which the soul shall accept with sympathizing joy or reject with sinful perverseness; and as it accepts or rejects, shall know its own character and its just award" (p. 355); but we object to calling this "another probation" as misleading.

Fourth. Pres. Porter depreciates the recognized evidences of piety and inspires false hopes by declaring that "we can judge very imperfectly of the results that actually come to many on whom the recovering influences of the present life may seem to have been worse than lost." (p. 354.)

Fifth. He makes an unfavorable impression as to Biblical language, notwith-

standing he says that "against the imagery which we find in the Scriptures, when taken as imagery, no man who has a moderate share of the historic sense or of historic candor can make any show of objection" (p. 356), by calling "the sayings in the revealed word" "dark or enigmatical" (p. 327), speaking of their import as "shadowy" (p. 327), and of Scriptural representations as "high-wrought pictures of God's anger" (p. 328) and "terrific sensuous imagery" (p. 356).

Sixth. He gives prejudicial representations of his ministerial brethren by descanting on "the narrow dogmatism" "of many so-called Christian theologians," and "the practical uncharities" of "ecclesiastical bigots"; by conceding that "many who have heard Him [Christ] so badly represented as to reject the caricature of His person in the spirit of the faith in His real character are in heart true believers" (p. 354); by including Jeremy Taylor and Jonathan Edwards among "examples of those whose genius and piety have not preserved them from grossly erring" (p. 356), and by declaring that "not a few ill-instructed and exciting preachers content themselves with the use of sensational imagery to excite alarm and overlook the fearful spiritual possibilities of sin and the certain horrors of which even the present life furnishes such terrible foreshowings." (p. 359.) We cannot but suggest that the spirit of the present age and the prevalent style of preaching in our day are not such as to make it important that one in President Porter's position should be engaged in furnishing such "sops for Cerberus." Better leave it to Mr. Frothingham to hold up to contempt "the ethics of the clergy." (p. 330.)

Notwithstanding this lowering the flag to half-mast by one who should be holding it firmly at the mast-head, we are amazed at the ignorance or presumption of Dr. Bellows' declaration; "The absolute and final condemnation of any to hopeless and everlasting misery, at the close of mortal life, from either never having heard, or from not having accepted the alleged conditions of mercy offered by Jesus Christ, I think is not the faith of instructed theologians, acquainted with psychological and ethical truths — which shine by their own light — in any branch of the church." (p. 339.)

After the death of our great constitutional statesman, at a table where there were many who appreciated his powers, Rufus Choate arose, and with impassioned eloquence exclaimed, "Oh, for another hour with Daniel Webster!" The student who is familiar with lectures on "Moral Government" delivered at New Haven thirty years ago, can hardly read this apologetic paper without exclaiming, Oh, for another hour with Nathaniel W. Taylor!

Denominational Integrity. — Notwithstanding the delusion cherished by some that the Congregationalists have no doctrinal standard, yet there is a general *consensus* which cannot be discarded without bringing in question a person's denominational loyalty. To the constitution of the American Missionary Association is appended a note which states, "By evangelical sentiments, we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience in order to salvation; the immortality of the soul, and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous."

Who can question but that these are "evangelical sentiments," or that our denomination holds to them? Indeed the denomination not only holds to these sentiments, but holds to them in such a specific prominence in their relations to each other as involves the idea of Divine sovereignty in distinction from simple foreknowledge. Cases where this is not true are exceptional.

We are aware that attempts are made, more or less open, at the present time, to break down our doctrinal standard. In the *Christian Union* an influence is exerted to undermine Orthodoxy. *The Independent* openly advocates the removal of all denominational lines between us and the Universalists and the Unitarians, except the extreme radical wing. Seeing this, the *Quarterly* has systematically and persistently resisted this "sapping and mining" process. The *Advance* one week censures the *Quarterly* for its course, and another week takes up manfully the work as though it were at one with the *Quarterly*. But we should not be unmindful of local embarrassments. It took Chicago, as a city, some years to fix its grade!

Whatever the position of individual newspapers, our denomination will learn where it stands, and it will prove to the world that it is essentially a unit. Already the American College and Education Society has shown that it intends to educate none but Orthodox students; and the Prudential Committee of the American Board are careful to send out none but Orthodox men as missionaries. We regret that any ministers lose their sympathy with us in our polity or faith. We have none but kind words towards those who differ from us, while we maintain that if they would evince "a noble manhood" they should seek associations to which they legitimately belong, and we honor them for their act of withdrawal. The change has begun, and will go on. A peaceful and friendly separation will take place. The following, from considerations of doctrine or of polity, have left us within a few years, and joined, as we understand, the denominations indicated. The towns denote the residence of the persons when connected with our denomination.

Edward Abbott, Cambridge, Mass., Episcopalian.
 C. C. Burnett, Fairfield, Ia., Episcopalian.
 Hilary Bygrave, East Milton, Mass., Unitarian.
 H. F. Campbell, Francetown, N. H., Independent.
 C. C. Carpenter, Brookline, Mass., Unitarian.
 Charles F. Dole, Portland, Me., Unitarian.
 J. L. Dudley, Milwaukee, Wis., Radical.
 Spencer O. Dyer, Upton, Mass., Unitarian.
 James M. Hubbard, Cambridge, Mass., Episcopalian.
 George Merriam, New York, Unitarian.
¹ W. J. Parrot, Marshall, Mich., Unitarian.
 Edward P. Powell, St. Louis, Mo., Unitarian.
 Henry Powers, Brooklyn, N. Y., Unitarian.
 A. J. Rich, Westminster, Mass., Unitarian.
 Minot J. Savage, Hannibal, Mo., Unitarian.
 Wm. H. Savage, Jacksonville, Ill., Unitarian.
 Heman R. Timlow, Southington, Ct., Episcopalian.
 H. A. Wales, Leominster, Mass., Universalist.
 C. Maurice Wines, Hartford, Conn., Episcopalian.
 Rowland A. Wood, Roseville, Ill., Unitarian.

When the Unitarian defection occurred, fifty years ago, the ministers carried their parishes, and in some cases their churches, with them. In the list which we have given above, no minister, in leaving our denomination, has carried his church with him. Only one has carried his parish, and that case is still in litigation.

In the changes which are taking place we shall still endeavor to promote, in kindness of spirit, our denominational integrity.

¹ A Presbyterian supplying a Congregational church.

QUARTERLY RECORD.

CHURCHES FORMED.

1877.

- BELLINGHAM BAY**, Washington Ter.
A church composed of colonists to the shores of this bay was organized by a council convened with the First Church in Oakland, Cal., Sept. 10.
- CONCORD**, N. H., Memorial Union Ch., Dec. 9.

1878.

- BLACKHAWK** (Lincoln), Ia., March 21, 23 members.
- CLARKSVILLE**, Neb., Jan. 30, 17 members.
- DASSEL**, Minn., Feb. 25, 12 members.
- DAYTONA**, Fla., March, 35 members.
- FAIRFIELD**, Kan., Jan. 15, 7 members.
- GEYSERVILLE**, Cal., Jan. 14, 18 members.
- GRATON**, Neb., March 12, 50 members.
- HAMBURG**, Mich., Jan. 17, 22 members.
- HOPKINS' STATION**, Mich., March 27, 14 members.
- KEARNEY**, Mich., Feb. 7, 9 members.
- LINCOLN TOWNSHIP**, Ia., March 21, 23 members.
- MARINE**, Minn., 2d Ch., Feb. 6, 17 members.
- METAMORA**, Mich., March 28, Pilgrim Ch.
- MILL CREEK**, Wis., Feb. 28, 16 members.
- OSAKIS**, Minn., Jan. 13, 18 members.
- PROVIDENCE**, R. I., Plymouth Ch., March 6, 31 members.
- REEVES SCHOOLHOUSE**, Kan., Feb. 3, 32 members.
- SARPY CENTRE**, Neb., March 10, 21 members.
- ST. LOUIS**, Mo., Fifth Ch.
- STANWOOD**, Mich., Feb. 3, 7 members.
- VILLAGE CREEK**, Kan., March 12, 39 members.
- WILLITS**, Cal., 11 members.

MINISTERS ORDAINED.

1878.

- ASHLEY**, W. H., to the work of the ministry in Linwood, Kan., March 19. Sermon by Rev. Albert M. Richardson, of Lawrence. Ordaining prayer by Rev. Harry E. Woodcock, of Tonganoxie.
- BAKER**, ORIN G., over the Ch. in Jamaica, Vt., Feb. 19. Sermon by Rev. George Porter, of Townshend. Ordaining prayer by Rev. Darius N. Goodrich, of Windham.
- BECKWITH**, CLARENCE A., over the 1st Ch. in Brewer, Me., Jan. 9. Sermon by Rev. George W. Field, D. D., of Bangor. Ordaining prayer by Rev. Cyrus Hamlin, D. D., of Bangor Seminary.
- CHAPIN**, SAMUEL W., to the work of the Ministry in Albany, Vt., March 12. Sermon by Rev. E. P. Chittenden, of Barton Landing. Ordaining prayer by Rev. Frederic B. Phelps, of Lowell.

DEHART, ANDREW J., over the Mt. Zion Ch., in Cleveland, O., Feb. 10. Sermon by Rev. Newell M. Calhoun, of Cleveland. Ordaining prayer by Rev. Justin E. Twitchell, of Cleveland.

FIELD, JAMES P., over the Ch. in Amity, Mo., Feb. 9. Sermon by Rev. Edward D. Seward, of Laclede. Ordaining prayer by Rev. E. Stafford.

FINSTER, CLARENCE, to the work of the Ministry in Robinson, Mich., March 26. Sermon by Rev. J. Morgan Smith, of Grand Rapids.

GOCHENAUER, DAVID, over the Ch. in Ellis, Kan., March 24. Sermon by Rev. Peter McVicar, D. D., of Washburn College. Ordaining prayer by Rev. Sylvester D. Storrs, of Topeka.

ISHAM, JOSEPH H., over the Ch. in Cheshire, Ct., Jan. 23. Sermon by Rev. Leonard Bacon, D. D., of Yale Seminary. Ordaining prayer by Rev. John E. Todd, of New Haven.

KELLOGG, JOSEPH A., to the work of the Ministry, in West Newfield, Me., March 27. Sermon by Rev. Benjamin P. Snow, of Alfred. Ordaining prayer by Rev. Albert Cole, of Cornish.

LEEPER, EDWARD A., to the work of the Ministry, in Churchville, N. Y., Feb. 19. Sermon by Rev. Jeremiah Butler, of Fairport. Ordaining prayer by Rev. George Strassenburgh, of Henrietta.

MILLS, BENJAMIN F., to the work of the Ministry, in Cannon Falls, Minn., Feb. 18. Sermon by Rev. Delavan L. Leonard, of Northfield.

OSGOOD, GEORGE W., over the Ch. in Tunbridge, Vt., Jan. 17. Sermon by Rev. Charles S. Smith, of Montpelier. Ordaining prayer by Rev. Cyrus B. Drake, D. D., of Royalton.

RIEDINGER, JACOB P., over the Ch. in Kirtland, O., March 7. Sermon by Rev. Judson Smith, of Oberlin Seminary.

ROSS, JAMES H., over the 4th Ch. in Newburyport, Mass., Feb. 22. Sermon by Rev. William B. Wright, of Boston. Ordaining Prayer by Rev. Darius B. Scott, of Lynnfield Centre.

ROWE, SAMUEL, to the work of the Ministry, in West Boxford, Mass., Feb. 20. Sermon by Rev. James McLean, of West Boxford. Ordaining prayer by Rev. John D. Kingsbury, of Bradford.

WICKES, THOMAS A., to the work of the Ministry, in Hamilton, Mo., March 13. Sermon by Rev. Robert West, of St. Louis.

MINISTERS INSTALLED.

1878.

- ANDERSON**, Rev. KERR C., over the Ch. in Oakosh, Wis., Jan. 11. Sermon by Rev. James T. Hyde, D. D., of Chicago Seminary. Installing prayer by Rev. Arthur Little, of Chicago.

BOSS, Rev. THOMAS M., over the Ch. in Springfield, Vt., March 6. Sermon by Rev. Calvin E. Hulbert, D. D., of Middlebury College. Installing prayer by Rev. Richard T. Searle, of Windsor.

BRYANT, Rev. ALBERT, over the Ch. in West Somerville, Mass., Jan. 17. Sermon by Rev. Alexander McKenzie, of Cambridge. Installing prayer by Rev. William H. Pierson, of North Somerville.

COOPER, Rev. JAMES W., over the South Ch. in New Britain, Ct., March 20. Sermon by Rev. Nathaniel J. Burton, D. D., of Hartford. Installing prayer by Rev. Amos S. Cheesbrough, of Durham.

COOPER, Rev. THOMAS, over the Ch. in Frankford, Philadelphia, Pa., March 12. Sermon by Rev. Nicholas E. Smith, D. D., of Plainfield, N. J. Installing prayer by Rev. George M. Boynton, of Newark, N. J.

DAVIES, Rev. JOHN L., over the Ch. in Paddy's Run, O., Feb. 14. Sermon by Rev. Charles H. Daniels, of Cincinnati. Installing sermon by Rev. William H. Warren, of Springfield.

DINGWELL, Rev. JAMES, over the Ch. in Danversville, Ct., Jan. 24. Sermon by Rev. Henry M. Storrs, D. D., of New York City.

FERRIN, Rev. CLARK E., over the Ch. in Plainfield, Vt., Feb. 13. Sermon by Rev. William S. Hazen, of Northfield. Installing prayer by Rev. Alanson D. Barber, of Clarendon.

FISK, Rev. PERLIN B., over the Ch. in Lake City, Minn., Feb. 7. Sermon by Rev. Edward M. Williams, of Minneapolis. Installing prayer by Rev. L. Henry Cobb, of Minneapolis.

GARDNER, Rev. AUSTIN, over the Ch. in Buckingham (Glastonbury), Ct., Feb. 12. Sermon by Rev. Nathaniel J. Burton, D. D., of Hartford. Installing prayer by Rev. William W. Scudder, of Glastonbury.

GOODELL, Rev. JOHN H., over the Ch. in Windsor Locks, Ct., Jan. 30. Sermon by Rev. W. S. Smart, D. D., of Albany, N. Y. Installing prayer by Rev. William R. Eastman, of Suffield.

MCGINLEY, Rev. WILLIAM A., over the 2d Ch. in Greenfield, Mass., Feb. 19. Sermon by Rev. Llewelyn D. Bevan, D. D., of New York City. Installing prayer by Rev. Robert Crawford, D. D., of Deerfield.

MERRILL, Rev. J. LEWIS, over the Ch. in Arlington, Mass., Jan. 3. Sermon by Rev. Charles Wetherby, of Nashua, N. H. Installing prayer by Rev. Daniel R. Cady, D. D., of Westboro'.

MERRIMAN, Rev. DANIEL, over the Central Ch. in Worcester, Mass., Feb. 13. Sermon by Rev. Richard S. Storrs, D. D., of Brooklyn, N. Y. Installing prayer by Rev. Samuel E. Herrick, of Boston.

NOURSE, Rev. ROBERT, over the Ch. in Springfield, Ill., Feb. 19. Sermon by Rev. James T. Hyde, D. D., of Chicago Seminary. Installing prayer by Rev. Elmy F. Warner, of Mattoon.

PITKIN, Rev. PAUL H., over the Ch. in Marshfield, Vt., March 14. Sermon by Rev. John H. Hincks, of Montpelier. Installing prayer by Rev. John F. Stone, of Montpelier.

POPE, Rev. CHARLES H., over the Ch. in Thomaston, Me., March 5. Sermon by Rev. John O. Fiske, D. D., of Bath. Installing prayer by Rev. Lewis Goodrich, of Warron.

SHOREY, Rev. HARRISON A., over the Pilgrim Ch. in Upham's Corner, Boston, Mass., Jan. 15. Sermon by Rev. James H. Means, D. D., of Dorchester. Installing prayer by Rev. Perley B. Davis, of Hyde Park.

THOMAS, Rev. CHAUNCEY B., over the Ch. in West Glover, Vt., Jan. 24. Sermon by Rev. Joseph Boardman, of North Craftsbury. Installing prayer by Rev. Moses Patten, of Greensboro'.

MINISTERS DISMISSED.

1878.

BAYLEY, Rev. FRANK T., from the Ch. in Canandaigua, N. Y., Jan. 4.

DANA, Rev. MALCOLM MCG., D. D., from the Park Ch. in Norwich, Ct., Feb. 26.

EWELL, Rev. JOHN L., from the Ch. in Waverley, Mass., March 6.

FOWLER, Rev. STACY, from the 2d Ch. in Millbury, Mass., March 5.

HOLBROOK, Rev. ZEPHANIAH S., from the Oakland Ch., Chicago, Ill., Jan. 10.

HOLCOMBE, Rev. GILBERT T., from the Ch. in Downer's Grove, Ill.

JONES, Rev. GUSTAVUS W., from the Ch. in Winterport, Me., March 14.

KEELER, Rev. SENECA M., from the Ch. in West Newbury, Mass., Feb. 23.

LANE, Rev. JOHN W., from the Ch. in Whately, Mass., March 12.

MASON, Rev. JAVAN K., D. D., from the Ch. in Thomaston, Me., March 6.

MOORE, Rev. WILLIAM E. B., from the Ch. in Bolton, Ct., March 26.

TOMLINSON, Rev. JOSEPH L., from the Ch. in Simsbury, Ct., Feb. 24.

MINISTERS MARRIED.

1878.

CHANNEY—BLODGETT. In Bay City, Mich., March 14. Rev. Lucien W. Chaney, of Mankato, Minn., to Miss Sarah E. Blodgett, of Bay City.

DE BEVOISE—CUTTER. In Brooklyn, N. Y., March 20. Rev. Gabriel H. De Bevoise, of North Brookfield, Mass., to Miss Margaret E. Cutter, of Brooklyn, N. Y.

EVANS—HOUSTON. In Damariscotta, Me., Jan. 10. Rev. Lewis D. Evans, of Bristol, to Miss Hester A. Houston, of Damariscotta.

GRIDLEY—BAILEY. In Benzonia, Mich., Jan. 13. Rev. Albert L. Gridley to Miss Clara Bailey, both of Benzonia.

HILL—DUNHAM. In Bridgewater, Mass., March 23. Rev. James L. Hill, of Lynn, to Miss Lucy B. Dunham, of Bridgewater.

STARR—SHAW. In Hartford, Ct., Jan. 11. Rev. Edward C. Starr to Miss Emma A. Shaw, both of Hartford.

STONE—NILES. In Austin, Minn., Jan. 1, Rev. Cyrus Stone, of Dexter, to Miss Weltha H. Niles, of Boston, Mass.

MINISTERS DECEASED.

1877.

GULICK, Rev. PETER J., in Kobe, Japan, Dec. 8, in his 81st year.

1878.

BINGHAM, Rev. LUTHER G., in Middlebush, N. Y., Jan. 22, in his 80th year.

GOODELL, Rev. WILLIAM, in Janesville, Wis., Jan. 16, in his 86th year.

GREEN, Rev. J. S., in Makawao, S. I., Jan. —, in his 82d year.

HUTCHINSON, Rev. JOHN C., in Richmond, Mass., Feb. 12, in his 48th year.

MARSHALL, Rev. JAMES, in Troy, N.H., March 5.

MIGHILL, Rev. NATHANIEL, in Grantville, Mass., Feb. 3, in his 39th year.

MOODY, Rev. ELLI, in Montague, Mass., Feb. 14, in his 90th year.

MUZZY, Rev. CLARENDON F., in Amherst, Mass., Jan. 4, in his 74th year.

PARKER, Rev. ROSWELL, in Manhattan, Kan., March 10, in his 86th year.

PARSONS, Rev. WILLIAM L., D. D., in Leroy, N. Y., in his 68th year.

PEET, Rev. LYMAN B., in West Haven, Ct., Jan. 11th, in his 69th year.

POND, Rev. GIDEON H., in Oak Grove, Minn., Jan. 20.

POOR, Rev. DANIEL J., in Leamington, Ill., Jan. 20, in his 72d year.

SWEETSER, Rev. SETH, D. D., in Worcester, Mass., March 24, in his 72d year.

MINISTERS' WIVES DECEASED.

1877.

PEET, Mrs. MARTHA D., wife of the late Rev. Stephen, in Beloit, Wis., in her 83d year.

ROOT, Mrs. MARY F., wife of Rev. Augustine, in West Killingly, Ct., Oct. 25.

WALKER, Mrs. —, wife of Rev. William, in Milton, Wis., Oct. 27, in her 61st year.

WOOD, Mrs. —, wife of the late Rev. Henry, in Philadelphia, Pa., in her 71st year.

1878.

BROWN, Mrs. —, wife of Rev. William B., D. D., in Newark, N. J., March 7.

FAIRBANK, Mrs. MARY B., wife of Rev. Samuel B., D. D., in Ahmedouggar, India, Jan. 16, in her 42d year.

GREENE, Mrs. MARY P. A., wife of Rev. Henry S., in Ballard Vale, Mass., Jan. 29, in her 72d year.

LEAVITT, Mrs. SARAH, wife of the late Rev. Joshua, in Brooklyn, N. Y., Jan. 12, in her 80th year.

PACKARD, Mrs. CLARISSA S., wife of the late Rev. Levi, in Worcester, Mass., Feb. 6, in her 70th year.

PERKINS, Mrs. RHODA K., wife of the late Rev. Jonas, in Braintree, Mass., March 22, in her 80th year.

RICHARDS, Mrs. MARIA C. O., wife of Rev. Austin, D. D., in Boston, Mass., March 23d, in her 75th year.

THAYER, Mrs. ELIZABETH C., wife of the late Rev. Loren, in Windham, N. H., March 4, in her 55th year.

TORREY, Mrs. ADELAIDE L., wife of Rev. Charles C., in Charlotte, Vt., March 25, in her 47th year.

The churches whose pastors are members of *Manhattan Association*, report for the year ending Dec. 31, 1877 and not Aug. 31, as do the other churches of the State. Some of their reports, sent after the tables were in type, unfortunately failed of insertion in "review," and the reports of such, given from the State Minutes, are from "old report." To remedy this regretted omission, the entire reports of all the churches of that organization are here given together, dated Dec. 31, 1877:—

CHURCHES.		MINISTERS.			MEMBERS.			ADMITTED.			REMOVED.			BAPT.		's fam.	BEN. CON.				
Place and Name.	Org.	Name.	Ord.	C'd	Ma.	Fe.	To.	A.b.	P.	L.	To.	Di.	L.	De.	To.			Ad.	In.		
Brooklyn:—																					
Ch. of the Pilgrims,	1844	R. S. Storrs, D. D., p.	'45	'46	328	553	881	63	61	29	90	5	23		28	12	42	300	290	\$8,187.79	
Clinton Avenue,	1847	W. I. Budington, D. D., p.	'40	'55	221	449	670	3	9	37	46	6	53		51	9	16	325	375	13,000.00	
Central,	1854	H. M. Scudder, D. D., p.	'53	'71	323	635	978	0	30	61	91	8	43		59	4	15	439	442	910.03	
N. England (E. D.),	1857	John H. Lockwood, p.	'71	'73	84	137	221	25	9	4	13	3		14	17	2	0	225	65	126.68	
Ch. of the Mediator,	1865	Bishop Falkner, p.	'65	'68	41	85	126	9	6	3	9		3		3	6	0	19	603	50	50.94
Flushing,	1851	Albert C. Reed, p.	'63	'73	47	119	166	20	2	2	4	0	0	0	0	2	4	134		1,000.00	
New York City:—																					
Broadway Tab.,	1840	Wm. M. Taylor, D. D., p.	'53	'72	358	579	937		43	56	99	11	109	12	132	8	19	1443		18,468.13	
Ch. of the Disciples,	1872	Geo. H. Hepworth, p.	'53	'72	397	468	775		99	16	115	0	2	0	2	50	10	405	300		

(76a)

The following church in Vermont was mysteriously omitted in the statistics of the January number:—

Swanton,	1801	J. H. Babbitt,	'68	'77	61	103	164	20	0	0	0	0	3	0	3	0	0	0	90	\$70.39
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ADDITIONS AND CORRECTIONS.

Page 97. — At Brighton, Ill., insert as minister, Henry D. Platt, ordained 1851, commenced, 1877.

Page 130. — At Monson, Mass., replace as pastor, Charles B. Sumner, ordained and installed, 1868.

Page 138. — At Covert, Mich., substitute as minister, Ezra J. Alden.

Page 155. — At Raymond, N. H., change minister's name to Charles E. Sumner.

Page 156. — At South Newmarket, N. H., insert, as minister, Alexander C. Childs.

Page 191. — In Hawaiian Islands, erase name of Isaac W. Atherton, Kohala; a resident there, but not connected with the A. B. C. F. M.

Page 195. — Rev. Simeon Gilbert, given as supplying the church at Winnetka, Ill. (see page 103), should also be inserted on page 195 as editor of *The Advance*, Chicago.

Page 203. — Rev. George L. Walker, of Brattleboro', Vt. (ordained, 1858), ought not to be starred; correctly given in the General List.

Page 219. — Rev. Edmund K. "Allen," D. D., Secretary of the A. B. C. F. M., should, of course, read Alden.

Page 224. — The hour of meeting of the Vermont GENERAL CONVENTION was, at last year's session, changed to 2 o'clock P. M.

Add to the list of ministers: —

George H. Gould, Worcester, Mass.

Lanson P. Norcross, Deadwood, Black Hills, Wyo. Ter.

Horace Parker, Shirley Village, Mass.

The following should be omitted from the list, as they are Presbyterians: —

Samuel B. Bell, Mansfield, O.

Andrew J. Hadley, Toledo, O.

Daniel I. Jones, Norwood, O.

The name of B. T. Stafford, Streetsborough, O., should be changed from the list of ministers to that of licentiates.

The following changes should be in initials or in spelling: —

Edwin R. Burrows, Mt. Vernon, change to Edwin B.

John Cadwalader, Newark, O., change to Cadwaladr.

Ezra B. Chase, Courtland, O., change to Cortland, O.

Heman B. De Forrest, Westboro', Mass., change to Heman P.

Michael A. Dougherty, Boston, Mass., change to M. Angelo.

Othello V. Rice, Penfield, O., change to Orthello.

Jacob P. Rindinger, Kirkland, O., change to Riedinger.

E. R. Squier, Columbus, O., change to E. K.

Additional ordinations: —

Newton H. Bell, Arcade, N. Y., was ordained in 1868.

Eben M. Betts, Fond du Lac, Wis., was ordained in 1869.

Hiram N. Gates, Superintendent Home Missions, Omaha, was ordained in 1850.

CHANGES IN POST-OFFICE ADDRESS OF MINISTERS.

Alden, Ezra J., Covert, Mich.
Allen, George E., Norton, Mass.
Anthony, George N., Cambridge, Mass.

Baldwin, Joseph B., West Cummington, Ma.
Betts, Eben M., Fond du Lac, Wis.
Bradford, D. B., Parishville, N. Y.
Bridgman, Lewis, Richland, Dak.

Campbell, Randolph, Blair, Neb.
Chalmers, John R., Albert Lea, Minn.
Childs, Alexander C., South Newmarket,
N. H.

Clark, Sumner, Wolfboro', N. H.
Cooper, Thomas, Frankford, Philadelphia,
Pa.

Cushman, Chester L., Ludlow, Mass.
Cutler, William A., Monticello, Minn.

Eastman, Samuel E., Newport, Ky.
Elliott, Asa S., Belknap, Ia.
Esler, William P., Manton, Mich.
Ewell, John L., Millbury, Mass.

Finster, Clarence, Robinson, Mich.
Fisher, E. W., Richford, N. Y.
French, George H., Ludlow, Vt.

Gochenauer, David, Ellis, Kan.

Halley, Eben, Binghamton, N. Y.
Harlow, Edwin A., Knightsville, Me.
Harlow, Lincoln, Charlemont, Mass.
Harrington, Charles E., Concord, N. H.
Hayward, John, Buffalo City, Kan.
Higley, Henry M., Salamanca, N. Y.

Ireland, S. Carl, Wythe, Ill.

Jerome, Theodore C., Patchogue, L. I.
Jones, Gustavus W., Monson, Me.

Kedzie, Adam S., St. Joseph, Mich.
Keeler, Seneca M., Newburyport, Mass.
Kelsey, Hiram L., Brockton, Mass.
Kidder, S. T., Saugus, Mass.

LaBach, James M., Burlington, Kan.
Lee, Frank T., Boston, Mass.
Liggett, James D., Detroit, Mich.

Maile, John L., Portland, Mich.
Marvin, Frederick R., Middletown, N. Y.
Martin, E. H., Reinbeck, Ia.
McCune, Wm. C., Eureka, Kan.
McKay, James A., Gaylord, Mich.
Miller, Samuel, Pitcher, N. Y.
Morton, Wm. D., Hartford, Conn.

Osmun, William T., Harrisville, N. Y.
Owens, Thomas G., Henry, Ill.

Paine, Bernard, West Barnstable, Mass.
Parker, Alexander, Parkersburg, Ia.
Phipps, George G., Newton Highlands,
Mass.

Pickett, Joseph W., Colorado Springs, Col.
Pike, Josiah W. C., East Douglas, Mass.
Platt, Henry D., Brighton, Ill.
Powell, Samuel W., Boston, Mass.
Preston, Josiah P., Bowling Green, O.

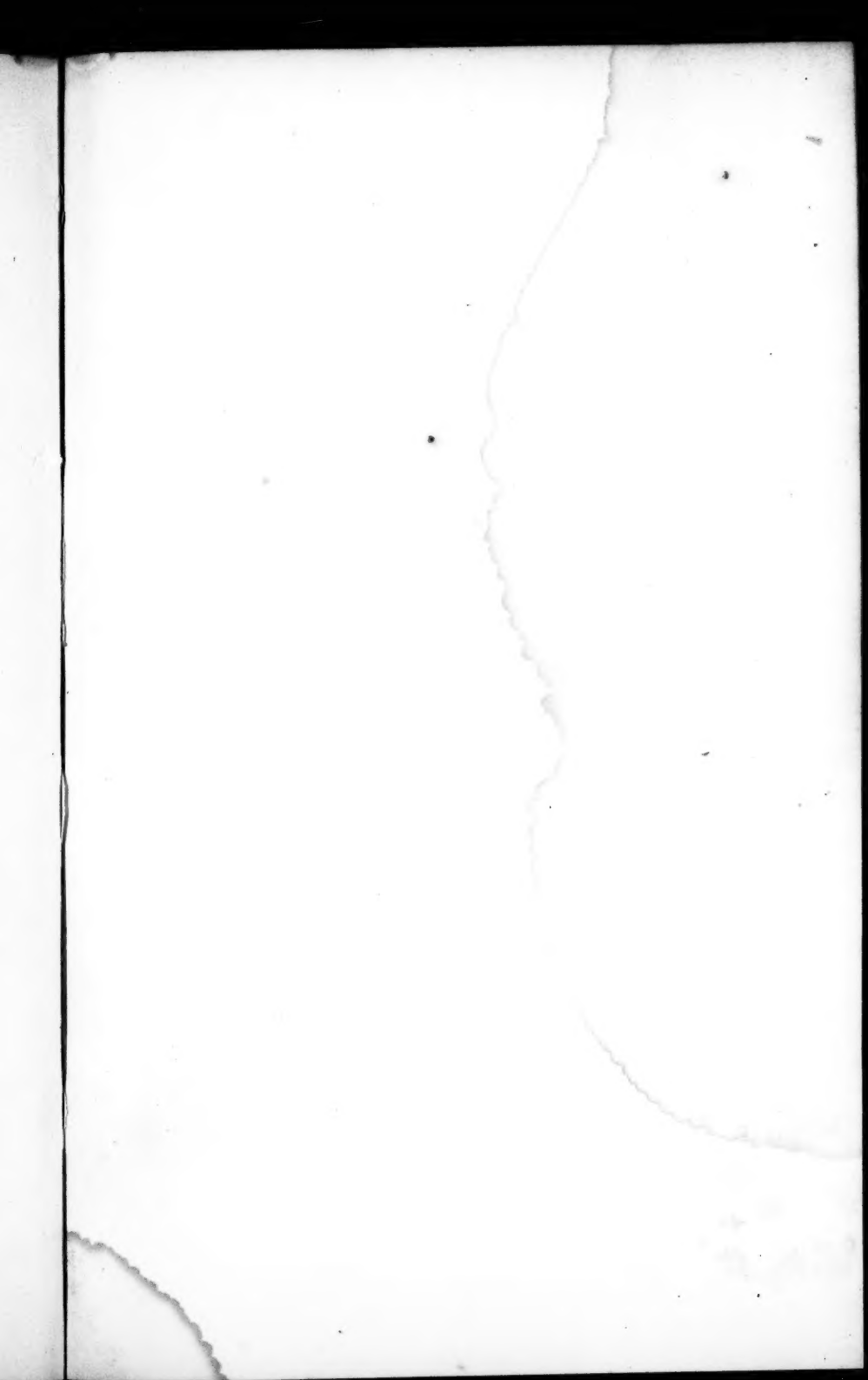
Reed, Frederick A., Concord, Mass.
Richardson, William T., Orwell, O.
Riedinger, Jacob P., Kirtland, O.
Russell, Frank, Mansfield, O.

Smith, Isaiah P., Centreville, Mass.
Smith, P. S., Clearwater, Minn.
Sterling, George, Higganum, Ct.
Sumner, Charles B., Monson, Mass.
Sumner, Charles E., Lancaster, N. H.
Swinerton, William T., Morrisville, Vt.

Thompson, John C., Benton Harbor, Mich.
Todd, James D., Sumner, Minn.
Tomblin, Charles L., South Royalston, Mass.

Votaw, Elihu H., Berea, O.

Waldo, Levi F., Cannonsburg, Mich.
Walker, Aldace, Rutland, Vt.
Whitcomb, Cyrus B., Birmingham, Conn.
White, Charles A., Thorndike, Mass.
Winalow, Jacob, De Witt, Neb.





L. McKen.

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